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The Negro In America

By HARRIET S. BOOBYER

WE HAVE as the subject of our programs for November and December "The Negro in America" as he is presented in the Home Mission Study Book, "A Preface to Racial Understanding," by Dr. Charles S. Johnson. Dr. Johnson is well prepared to develop such a subject by reason of his activities and research as this review of his life attests: "Charles S. Johnson, Ph. D., Litt. D., director of the Department of Social Science of Fisk University, received his A. B. degree at Virginia Union University and did graduate work at the University of Chicago. He has served as investigator of Negro migrations for the Carnegie Foundation; as director of research and investigation for the National Urban League and founder and editor of its organ, OPPORTUNITY; and as a member of several governmental commissions on Negro problems. Dr. Johnson has been in charge of special studies of the Negro population for the Tennessee Valley Authority and the Division of Review of the National Recovery Administration. Between 1933 and 1935 he made a study of the problems of tenancy in the cotton areas, and legislation based on his findings has been planned to relieve the plight of the tenant farmers. He was awarded the Harmon gold medal for distinguished achievement among Negroes in science for the year 1930."

The following four articles are not a review of Dr. Johnson's book, chapter by chapter, consecutively, and should not be used as a substitute for the study of it. They are written along the trends of thought which the "Preface" suggests, with supplementary material and mention of our work for Negroes. As we begin our study let us do so with the prayer that it "will increase interracial understanding and stir Christians with a determination to give adequate economic and educational opportunities, to promote social justice and to recognize the Negro as a brother man." (*The Missionary Review of The World.*)

THE NEGRO AND THE NEW WORLD

We cannot and should not consider the Negro and his place and problems in the world of today except in connection with his past, for that past has much to do with his present. The Negro first came into the New World with the Portu-

guese and Spanish explorers, then as an indentured servant and finally as a slave. This tearing away of the Africans from their homes and loved ones constitutes one of the darkest pages of American History. As Ina Corinne Brown writes in her book, "The Story of The American Negro," "the philosophy by which a so-called Christian nation could justify such a traffic in human beings has more than historic interest. It is relevant to our story, for out of this changing philosophy developed present-day attitudes toward Negro peoples. The earliest philosophy of justification was based not on race nor on the supposed inferiority of the Negroes but on religious grounds. It was permissible to enslave the Africans because they were heathen." Later, however, the assumption of the inferiority of the race *was* made the excuse for slavery and is used today as a reason for political, economic and social restrictions. The slaves, perforce, submitted to slavery in the New World "not because they were Negroes or naturally servile creatures but because they were human beings placed in a new and difficult environment, and, like all human folk, were prone to survive by whatsoever adjustments the situation required."

For one hundred years after the first slaves were sold into this country in 1619, the importation of slaves was a rather minor factor in the economic life of the colonies, then was speeded up by the great demand for unskilled labor in the tobacco, indigo, rice and cotton plantations of the South, until in 1790 there were close to seven hundred thousand Africans in bondage. The Revolution brought a more liberal course of action toward slavery, restrictions were modified and many slaves were given their freedom. In fact, slavery might have died out gradually in this period of our country's history, but, alas! three provisions in the Constitution legalized slavery, although the word "slave" does not appear. The reasons, it is sad to say, were these — the Southern states desired slave labor and through it, wealth; the New England states had prospered as slave carriers, taking rum to Africa and returning with human cargoes, and advanced the argument that if the traffic were outlawed, ships of other nations would import slaves secretly, (or in other words, "bootleg" them,) hence the money to be made in such a trade ought to come legitimately to American shipping. How similar these reasons that were given to justify the legalization of the slave traffic and the evils of slavery are to those which were advanced in our own day to reestablish a legal liquor traffic and refasten the evils of drink upon this land!

Slavery might even yet have diminished gradually as an economic institution had not the invention of the cotton gin in 1793 made the United States the source of cotton for the whole world and Negro slaves the most needed factor in the production of that cotton. So the number of the slaves increased and it seemed as though slavery was to be permanent. But the slave labor that was found so profitable in the South was found to be unprofitable in the North and the differences of opinion as to the value of the slave were coupled with differing views as to the rightness and

wrongness of slavery as a practice. These differences were to grow and fester in sectional thinking and action until the Civil War freed the slave and the Thirteenth Amendment to the Constitution outlawed slavery.

Once again, the Negro found himself virtually "in a New World." These four million freed slaves were mostly in the South which held the Negroes to be racially inferior and incapable of rising to any higher levels of life than those upon which they had been living, consequently the South reacted to the changed status of the Freedmen according to these views. The Negro was not wanted in the North as an individual in spite of years of abolition sentiment for the race. Moreover "the tragedy of slavery lay in the fact that from infancy he was so conditioned and trained by precept and the collective expectation of his world that he came to believe in his inferiority and accept his servile status as a matter of course." With these handicaps from slavery, the Negro had to find a place in the new scheme of life whereby he might earn a living. The bulk of the Negroes naturally turned to agriculture, some fortunate ones being able to buy small bits of land; the others took places as share-croppers. Those who had had opportunity to learn trades as slaves found jobs as skilled laborers; the majority went into the ranks of unskilled labor. As the years went by, Negro ability showed itself in the number of banks and life insurance companies which were organized and in the variety of retail businesses which were carried on. The World War created a demand once again for Negro labor, this time in the industrial centers, and one and one-half million Negroes moved into the large cities of the North, the first re-distribution of the Negro population.

In many ways, the Negro is now "in a new world" — the economic world of the depression. The twelve millions of this race are facing new and hard conditions of life. One-third of the Negroes are engaged in agriculture in the Southern states which are not the best areas now for raising cotton nor has American cotton a world-wide market. Many owners of little farms have been forced to give them up and those living as share-croppers and tenant farmers are finding their present life harder than their former meager existence. In industry, white laborers have come into the cities from the rural districts and have taken over the jobs formerly held by Negroes. So it is not strange that the number of Negroes on relief is very large since they have been less able than other to earn a living. Prof. Charles H. Wesley of Howard University says, "In January 1935, there were 3,500,000 Negroes in families receiving relief or 29 per cent of the Negro population. This is an indication of the deepening plight of the black Americans. While 20 to 25 per cent of the white workers are unemployed, from 40 to 50 per cent of the Negro workers are unemployed."

Prof. Wesley also says, "In spite of numerous handicaps, Negroes have become a part of the economic life of the nation. In agriculture, industry and business they have become factors with the passing years. Whether the present economic

changes will make their lot better or worse is problematical. It seems clearer each day, however, that their economic status is closely allied with the whites and that the interracial relations of whites and blacks on the lower economic levels are as important as these relations are for the higher levels." We conclude with these words of Dr. Johnson taken from "The Preface to Racial Understanding," which give point to the opening paragraph of this article, "Today slavery is gone—but the traditions and sentiments and some of the very arguments which supported the institution at its height linger to confound all efforts at planning for a new day."

EARLY NEGRO SCHOOLS

Ninety out of one hundred of the emancipated Negroes could not read or write; today ninety out of a hundred are literate. During slavery, it was unlawful in most of the Southern states to teach a slave to read. Some did learn by devious ways but only a very few, and when Emancipation came, education was one of the great desires in the hearts of these freed but ignorant people. The Freedmen's Bureau, set up at this time to aid the freed slaves, opened schools, every denomination in the Church sent teaching missionaries to the South, educated Negroes helped to teach their own people and groups of Southern-born white women opened schools. As W. W. Alexander, of the Commission on Interracial Cooperation, says, "Perhaps no educational effort ever yielded greater results in so short a time than the schools for Negroes established in the South after the Civil War."

Dr. R. W. McGranahan in his book, "At Work in The Homeland," reviews the way in which our United Presbyterian church together with agencies of other churches helped answer this need of an illiterate people so that "for more than fifty years practically all the teachers for the Negro were trained in the Church schools, thus giving a distinctly religious stamp to the first generation out of slavery." The first worker sent by our church into the South at the close of the Civil War was young Joseph McKee, a graduate of Xenia Seminary, who had intended to go to India but heard the nearer call from other dark-skinned men and went to Nashville, Tennessee, to minister to the Negro refugees who had come into that city by the thousands. As soon as conditions permitted, a congregation was organized with colored elders, probably the first in the denomination, and the "McKee" was built, one of the first "Free" schools in the South. This school had an enrollment at times of as high as seven and eight hundred. Mr. McKee lived but five years, so strenuous had his efforts been for one so frail, and for various reasons the work in Nashville was closed. At Vicksburg, Davis Bend and Goodrich's Landing, others labored also to help the Negro find himself and find his God in an hour of need. There were martyrs, too, who lost their lives in service. Rev. and Mrs. S. F. Vanatta, pastor and wife from the Second United Presbyterian church of Washington, Iowa, who had been working in Vicksburg, were transferred to work in Natchez.

On their way down the river their boat was fired upon by Confederate guerilla troops. Mrs. Vanatta was killed and Mr. Vanatta died in a few months from the effects of his wounds. Looking back now, one could not sum up any definite results of this earliest work of ours among the Freedmen, but it had its effects upon many lives which transmitted their gains, intellectual and spiritual, to succeeding generations of their own race.

The beginning of the Freedmen's work, as we know it now, was made in 1875 when the policy of "educational missions" was inaugurated and Knoxville, Tenn., selected as the proper place for the opening of a Normal school, now Knoxville College. This splendid "church school" has back of it sixty-one years of the most worth-while achievement, scholastically and spiritually. From Knoxville College came the Christian leaders and teachers of the early days; today, it continues to send out into the world another generation equipped with a Christian education. The next mission school opened was Thyne Institute at Chase City, Va. It, too, has played a wonderful part in training teachers and Christian men and women during its sixty years of history. The fact that it is the only high school for colored youth in the county testifies to the same need for its existence today. In 1884, Norfolk Mission College was started at Norfolk, Va., with an enrollment that soon numbered one thousand. This school left its impress upon the hearts and lives of those who were educated in it during the thirty-two years that it was open and only the fact that equal educational opportunities were provided by the state led to its being closed. Next came the opening of Henderson Institute in Henderson, N. C., another school with a record of which our church may well be proud and from which have come graduates worthy of their opportunities. Here again is a school which is the only high school for Negro youth in the county.

We have had five missions in Wilcox County, Alabama, for over fifty years in the "Black Belt," as it is well named. Miller's Ferry Mission was the first one opened and the school there was staffed with graduates of Knoxville College, ready by this time to teach others of their race. This mission endured many hardships in its early days but survived and continues to serve the youth and the people of that community through its splendid school. One year after Miller's Ferry was opened, the mission at Prairie was begun, and is now the responsibility of the Woman's Board in its entirety. This grade school has been of inestimable advantage to this section. A sight of the school (?) provided for colored children who do not attend our school is sufficient evidence that these mission educational facilities are still necessary, to say nothing of the need for the Christian emphasis. Camden Mission was started the year after Prairie, and it, too, is now under the Women's Board. "Camden Academy" with its grade and high school draws in not only the children of this community but also those from other places having grade schools. It is to be regretted that this high school lacks the library and chemical labor-

atory necessary to make it an accredited high school. Canton Bend Mission was opened next but this school has been turned over to the state in the last few years since the state was ready to make it a part of the public school system. Arlington was the last of this group of missions to be started and "Arlington Literary and Industrial School" has had a useful existence and a fine record and still carries on the best traditions of its past, teaching and training young life.

Our church has also had schools at Athens, Riceville and Bristol, Tennessee, and at Bluestone, Va., but as it has been the policy to turn the elementary educational work over to the states when such adjustments can be made without hardship to the communities, these schools are no longer under church support. These changes indicate that the Southern states are trying to take over the private Negro schools as public. The state of Alabama has in the past few years erected a fine building at Miller's Ferry, equipped it in the most modern fashion for the teaching of girls, and has also assumed the upkeep and teachers' salaries. I have not seen any better equipment for the teaching of these branches in any Northern school nor do I know of a place where such teaching is more needed or more acceptable. The state has also provided such a building and equipment and made the same arrangements at Arlington and I am happy to think of this school as enjoying the same advantages.

Our church answered a plea for help that came from the South in the days of the past and has been richly rewarded for all that she has put into educational work there. But let us not forget that all this was not done by the church alone nor altogether by her gifts. Negro educators and leaders have given unstintingly of life and service and the Negro people have been most generous in giving to the utmost of their slender means. Nowhere will you find more earnest appreciation expressed for that which has been done than when you go among "our missions." These people need us yet for this is the time of all times when Negro youth ought to have a Christian education as a stabilizing force in a changing economical and political world.

RACIAL INSTITUTIONS AND MOVEMENTS

There are today 118 Negro colleges, of which eighteen or twenty are fully accredited, with some 50,000 students. The names of many of these are familiar and their reputations are well-known — Fisk University at Nashville, Tennessee; Atlanta University in Georgia; Dillard University in New Orleans; John C. Smith University in Charlotte, North Carolina; Wilberforce University at Xenia, Ohio, and of course, Hampton Institute and Tuskeegee Institute.

The founding of some of these Colleges by Negro leaders shows the capabilities for leadership which lay within the race and also the courage with which brave men and women met and overcame obstacles in order to give higher educational advantages to those who wanted them so much. The early history of Wilberforce University so well illustrates this. In 1863 when the trustees of this institution, then an elementary

school, were forced to sell it, they offered it to Bishop Daniel Payne for $10,000 insisting on an immediate decision. Bishop Payne, not knowing just how or where the money would come from, accepted the offer, saying, "In the name of God, I purchase Wilberforce for the African Methodist Episcopal Church!" Through this act of faith on the part of one who was called "the Apostle of Christian Education," the first Negro University in the world came into being!

The character of these institutions shows the trends in education as Negro leaders saw the needs of their youth. It was felt that the primary need in education just after the Civil War beyond "reading and 'riting and 'rithmetic" was industrial training. Hampton Institute was established in 1867 and "this school was destined to be the most potent force in industrial education," so much so that "the Hampton idea" became a permanent phrase in educational circles. Booker T. Washington graduated from Hampton convinced that this type of education was what his people needed, and who is not familiar with the great school which this man founded —Tuskeegee Institute, with its comprehensive industrial and technical training? Education along these industrial lines has been provided in many private schools but progress in this direction has not been made in public schools, due largely to an unwillingness to spend the money to provide Negro pupils with the necessary equipment. This has been especially true in the schools in rural sections. The passage of the Smith-Hughes Act in 1917, which provided for the furnishing of industrial and agricultural teachers to schools by the states, gave an impetus to this training and the project of providing county training schools along these lines will give many Negroes in rural sections such a preparation for life. The new industrial buildings at Miller's Ferry and Arlington (referred to on page 72) which are supported by the state of Alabama are present units of possible complete training schools in the future.

It was not long, though, in the history of Negro education until other leaders felt that colored youth should be given not only training for the hands but also classical education in liberal arts colleges. Dr. W. E. B. DuBois was the exponent of this trend of learning and the controversy over these two ideas found supporters for both. How well the Negro has taken advantage of the opportunities that were given him for a classical education is set forth by Monroe N. Work, author of THE NEGRO YEAR BOOK, who says, "In the high schools are found an increasing number of Negro students getting the highest ratings, valedictorians of their classes, receiving scholarships and other awards. Many have graduated *cum laude* and *magna cum laude* from such leading universities and colleges as Syracuse, Bryn Mawr, Smith, Bates, Tufts and Harvard. Negroes have achieved scholastic distinction in all the fields of learning, in the humanities and in the social and physical sciences." Statistics show that more Negroes are being elected to membership in Phi Beta Kappa each year and are receiving the degree of Doctor of Philosophy, the highest earned degree

conferred by educational institutions. Negro graduates have gone into the fields of teaching, medicine, the ministry, law, social and religious work and business, and this is making a very bare statement of very notable achievements along all these lines demonstrating that the Negro can and will respond to intellectual opportunities.

What the Negro needs today in higher education is just what our own young men and women need in order to find places for varied capabilities in a modern world. William Anthony Aery, Director of Education at Hampton Institute, expresses this thought very emphatically. "Old controversies over higher and industrial training for Negroes has given way to a new nation-wide drive for adequate educational facilities and opportunities for all classes of Negroes, not only in the North but more especially in the seventeen Southern states. Negro education, in the sense of referring to education that is or should be peculiar to Negroes, is really a misnomer, since there are many degrees of intelligence which must be served by numerous educational techniques founded upon sound principles of psychology."

NEGRO PERSONALITIES

J. A. COTTON, D.D.

Strangely enough, I met Dr. J. A. Cotton of our Henderson, N. C., Mission one hot day some years ago on a train in Italy! Then I had the pleasure of visiting Henderson a few years ago when I really became acquainted with this man whose life has been one of Christian service and leadership to his people. As I write, I see his face in my "mind's eye," and see him with his talented wife in their attractive home across from the campus of Henderson Institute, the school over which he has presided for thirty-two years. When I asked Dr. Cotton to give me an account of his life, I told him to give me the facts and I would "read between the lines."

J. A. Cotton, D.D.

As I read what he has sent me, I do, indeed, see much beyond the words he has written. I see a young boy with a great ambition for an education which he realizes after persistent struggle; a young man hearing God's call to His service and a man who has led others of his race upward to the light of knowledge and the Light of the World.

John Adams Cotton was born of free parents in the mountains of Kentucky just at the close of the Civil War. His father wished his sons to have an education for he, himself, could read and write very intelligently, but there was no school near for

the boys to attend. So the father moved from his mountain home to Berea, where Berea College now is, and here young John Cotton, eleven years old, entered the first grade and showed his aptitude by finishing three grades that year. But his desire to go on further in school was thwarted. His father could not support the family in Berea and returned to the mountain farm where for eight years young John worked and saved, his only schooling the instruction given for a few months each year by a traveling teacher whom his father employed. But the ambition to have an education never left him and finally when he was nineteen he set out for Berea College with his savings, thirty-three dollars, in his pocket, walking twenty-four miles to the railroad. Life at school was not "an easy row to hoe." He had to work to pay his expenses and study when weary. He fell ill of malarial fever and missed a part of one year but persevered in spite of this set-back and finished the Sophomore year. Then, finding Knoxville College would be less expensive, he went to that institution and graduated from it.

Coming out of college, he taught two years in Tennessee, one at Rogersville and the other at Athens. But he felt the call to do more than teach, he felt the call to preach the Gospel and, entering Pittsburgh Theological Seminary, graduated in the spring of 1898. He was then sent to Cleveland, Tennessee, by the Freedmen's Board where he organized a United Presbyterian church and was its pastor for four years. In college, (as so often happens!) he had met his future wife, Miss Maude Brooks, also a graduate of Knoxville College, and of the Oberlin Conservatory, who has been his partner "in every good work." His next appointment was to Henderson, North Carolina, where he has been pastor of the church for thirty-three years and where we trust he will be for many, many years yet.

The second year after Dr. Cotton came to the Henderson church, he was elected principal of Henderson Institute, also, a position which he held for thirty-two years, resigning last year to become its loved and honored Principal Emeritus. He came to the Institute in "the day of beginnings." There were only thirteen students in the high school with corresponding housing and equipment; last year the enrollment numbered 352, and if you have seen the semicircle of buildings which now house the school, you realize that the life and work of this man who was so long its principal have played no small part in its growth. Dr. Cotton, the man, has been so able to understand the ambition of other boys and girls of his own race to get an education and he has led and guided them along the way. But he has been not only an educator but also a Christian in the truest sense of the word, and with keen mind, warm heart and deep spiritual nature he has seen that the thousands who have passed through this school in all the years of the past have received a *Christian Education.*

MARY McLEOD BETHUNE

Did not have the privilege of meeting Mrs. Mary McLeod Bethune when I visited Bethune-Cook-

man College in Daytona Beach, Florida, a few years ago, which I shall always regret. But I did see this fine institution for colored youth which is the product of her life and efforts, in its attractive Southern setting of moss-draped live oaks and I was anxious to learn of the life of this woman who has been instrumental in providing such a splendid school for those of her own race. I found her life-story most interesting.

Mary McLeod was born in Mayesville, South Carolina, one of seventeen children; her parents being ex-slaves. When she had completed such rural schooling as was obtainable, because of her ability and intelligence she was given a scholarship to Scotia Seminary, North Carolina. This higher education was made possible by the generous gifts of Miss Mary Crissman, a seamstress of limited means of South Denver, Colorado. Little did this woman in a far-away state whose heart was touched by the needs of the Negro realize what a wonderful investment she was making in this young life and what this girl would be enabled to be and do when given a start in the world through this opportunity. Graduating from Scotia, Mary McLeod attended Moody Bible Institute, Chicago, her desire being to go as a missionary to her people in Africa. Disappointed in this desire, she naturally turned to teaching—in Haines Institute, Georgia, and in Palatka, Florida. During this time, she was married to Albert Bethune, now deceased.

In 1904, Mrs. Bethune came to Daytona Beach and seeing the great need of educational opportunities for the Negro children, she set about in faith and perseverance to provide such an opportunity as best she could. She had only $1.50 in cash but with high courage she rented a little cottage "on a marshy dumping ground," solicited old furniture, eked out the scanty supply with boxes for chairs, and started "The Girls' Educational and Industrial Training School" with five little pupils. A big name for a

Courtesy Missionary Review of the World
Mary McLeod Bethune

little school. But the little school grew and after three years moved to its present location where the "First Faith Hall" was built, largely of funds earned by giving concerts to the tourists in the hotels and by the labor given by Negroes who worked in the evening. The school kept on growing and in 1923 was merged with Cookman Institute of Jacksonville, Florida, honoring its founder in the name "Bethune-Cookman College" and continuing its great usefulness as a co-educational Junior college for Negro youth.

"Big oaks from little acorns grow" is a proverb that has surely been verified in the history of this institution. When I visited it in 1934 I found it situated on a campus of thirty-two acres and housed in some fifteen modern buildings to which have been added since that time a new refectory and a science hall. It has a staff of thirty-one teachers and a student body of over four hundred at its regular sessions while it serves many more during the year. As I was taken by my very courteous young guide to see the school, I was impressed not only with the cultural and educational advantages which it afforded but also with its homelike atmosphere and its Christian emphasis. I found it to be serving the community and the state as well as the student body. It gives library service to the town and to the surrounding communities, sponsors boys' and girls' clubs, has a school of methods for rural pastors, holds a music festival to stimulate the best in Negro music, is the scene of the annual Florida Tennis Tournament, and offers a summer school for teachers and summer conferences for young people. Truly Bethune-Cookman is "a source of Christian life and service" from which has come many a Christian leader, teacher and homemaker.

The many honors that have been given to Mrs. Mary McLeod Bethune are well deserved. Space is not available to list them all, I can only mention a few which show her varied abilities. She was the founder of and has served as the president of the Southeastern Federation of Colored Women's Clubs which embraces the women of twelve states; as president of the National Association of Colored Women and of the National Association of Teachers in Colored Schools; and as vice president of the Urban League. She was named one of the Fifty Greatest Women of the United States, the only Negro woman to be so honored. In 1935, she was awarded the Spingarn Medal for notable achievement and in the same year was appointed by President Roosevelt as a member of the National Advisory Committee of the National Youth Administration, one of two Negroes to be appointed. Quite recently, Mrs. Bethune was appointed Director of Negro Activities in this Administration and has been given leave of absence from Bethune-Cookman College.

Suggested Devotional Service

By ELSIE WEHLING FULTON

Central Theme for year beginning April, 1936: CHRIST'S WORK AND OURS

CALL TO DEVOTION FOR NOVEMBER: TRUTH- SEEKING

Call to Worship by Leader: Use words of the four stanzas of No. 112 in Bible Songs Hymnal.

Opening Song: Bible Songs Hymnal No. 53.

Responsive Scripture Lesson: John 1:1-18.

Leader: Man has always been interested in truth. The more nearly he knows and lives in harmony with the truth, the more nearly he approaches his highest happiness. Philosophers, students, and scholars have ever sought to know the truth, and have given themselves to a life-long endeavor in its quest. Individual discoveries of truth in many lines have been heralded with great joy.

When Jesus came, He said, "I am **** the Truth." What did He mean? We may not be able to give a complete answer to this question. This at least we can say: He taught the truth about God—God is Spirit, God is Father, God is Love; He taught the truth about Himself—His eternal sonship, His manifestation in the flesh, His salvation for a lost world; He taught the truth about man—his origin, his proper relation to God, his destiny.

Jesus said also to His disciples, "Know the truth, and the truth shall make you free." What did Jesus mean by this? We may not be able to give a complete answer to this question. But this we know He did mean: that a believing appropriation of Gospel truth gives us freedom from error, from superstition, from the dominance of sin.

The Negro in our Southland has been freed from slavery, but the Gospel has better gifts for mankind than deliverance from physical bondage. These better gifts are the enfranchisement of his mind from ignorance and the deliverance of his soul from sin.

Prayer Song: Bible Songs Hymnal No. 134.

Leader: Let us pray—

(1) That God will lead us all in truth.

(2) That God will lead us in all truth.

Consecration Song: B. S. H. No. 2. (Use chorus only, and have it sung as solo as others sit with heads bowed.)

Poem:

"When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail:

"I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

"In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt."

Closing Song: B. S. H. No. 137, stanza 1 and chorus.

"How To Use"

By MRS. E. D. McKUNE, Canton, Ohio

1. HELPFUL SUPPLEMENTARY READING
   a. *Books—Brown America* by Embree; *The Story of the American Negro* by Brown; *Up from Slavery* by Washington (helpful background for Ch. I of Text)
   b. *Missionary Review of World,* June, 1936
   c. *Negro weekly Newspapers—Amsterdam News* (New York); *The Defender* (Chicago; *The Courier* (Pittsburgh). (Secure from News stands or libraries)
   4. For free literature write to:
   The National Urban League, 1133 Broadway, N. Y.
   The National Association for Advancement of Colored People, 69 Fifth Ave., N. Y.
   Department of Race Relations of the Federal Council of of Churches, 105 East 22nd St., N. Y.
   Julius Rosenwald Fund, 4901 Ellis Ave., Chicago, Ill. (Ask for Illustrated booklet *School Money in Black and White.* Contains fine material for Ch. IV)
2. PROGRAM HELPS
   A Course for Adults on the Negro in America, 25c.
3. MAP OF THE UNITED STATES —Locate famous Negro schools; U. P. missions, etc. (The Board of National Missions, Presbyterian Church, U.S.A., 156 Fifth Ave., N. Y., publishes map of U. S. (20c) on which appears the Negro population of each state, and location of denominational churches, schools, hospitals, etc. for Negroes. Map could be adapted to U. P. work.)
4. MUSIC—Sing Negro Spirituals. Good collection of Spirituals may be secured from the Rhodeheaver Company, 28 E. Jackson Blvd., Chicago, 25c.
   Negro National Anthem (Lift every Voice and Sing) E. B. Marks Music Corporation.
5. PLAYS (rather short, few characters)
   Under the Skin by Elliott Field, 10c.
   A Little Leaven by Lineweaver and Reed, 15c.
6. THE NEGRO'S GIFT TO AMERICA (Chapter IV)
   Adapt plans used in demonstration *"The Finding Out Box"* (Lutheran Board, 1228 Spruce St., Philadelphia, Pa., 5c). In the box place something to illustrate each of the six gifts listed in Ch. V. For instance, take out Negro Spiritual, for gift of music, and have group, or individual, sing it, etc. . . .
7. PORTRAITS OF NEGRO AMERICANS
   Inexpensive pictures of distinguished Negroes may be secured from Associated Publishers, 1538 Ninth St., N. W. Washington, D.C. Write for price list.
8. CANDLE OBJECT LESSON. Place white and black (or dark brown) candles side by side. Light them at beginning of discussion of Ch. VIII on The Conquest of Racial Prejudice. As the climax thought, call attention to the fact

that the light from both is the same, regardless of the exterior.

9. PRACTICAL SUGGESTIONS
   a. Visit sympathetically a Negro community, Negro church, home.
   b. Invite a Negro speaker to address your society and Negroes to sing.
   c. Secure local information: What is the Negro population of my state? of my city? Do Negroes live in segregated communities? Do they have segregated schools? What type of employment (or unemployment) have they? What are their living conditions? What is being done to foster helpful racial relationships?

10. TESTS (Use material in Text for Matching tests; True and False Tests, etc.)
   a. Matching Test (Match by numbering descriptive words in second column with number of name in first column. Names found in Chapters V and VI)

1. Henry Blair	Tenor singer
2. Benjamin Banneker	Biologist
3. Matzeliger	Negro educator
4. Ernest Just	Poet
5. Marc Connelly	Inventor of a corn planter
6. Paul Laurence Dunbar	Writer of "The Green Pastures"
7. Roland Hayes	Astronomer and mathmetician
8. John Hope	Invented machine for lasting shoes

   b. Chose striking statements from Text. Give each person a copy of Test which is made up of these statements with blanks left for important words. Ask each to carefully note your Review and fill in blanks as they listen. For instance, (p. 29) "Negroes form approximately ..... of the population and in normal times provide about ..... of the workers. ..... of them are in the South. . . ."
   c. Go-Till-You-Guess Test. Without disclosing the name, tell life of outstanding Negro until someone guesses identity.

QUESTIONS AND ANSWERS THE AMERICAN NEGRO

(Please study these Questions and Answers for an "Old-Fashioned Spell-Down."

1. Who is called "America's Tenth Man?" Why?
   (The Negro, because about one-tenth of the population of the U. S. is Negro.)
2. When were the first Negro slaves brought to the United States?
   ("Twenty Negars" were landed in Virginia in 1619 by a Dutch ship.)
3. What invention gave new impetus to the then-almost-dead institution of slavery?
   (The invention of the cotton gin by Eli Whitney, in 1793.)
4. What three amendments to the Constitution deal specifically with the Negro?
   (The 13th Amendment abolished slavery; the 14th Amendment—Negroes made citizens; the 15th Amendment—Negroes made voters.)
5. How does the Negro population in the U. S. compare with that in Africa?
   (For every Negro in this country there are ten in Africa.)
6. How many Negroes are there in the world?
   (Nearly 246,000,000.)
7. Where are the majority of the Negroes in the United States located?
   (About three-fourths live in the Southern states.)
8. When did the Negro begin to come North in large numbers?
   (Following the beginning of the World War. Over one and a half million migrated North.)
9. Where is the largest single community of Negroes in the U. S.?
   (In Harlem, New York City.)

10. Are Negroes a home-owning people? (Prior to the depression over 750,000 homes were owned and more than a million farms operated by Negroes.)

11. In what fields have Negroes demonstrated their ability? (In all fields which white groups have entered: art, business, professions, education, etc.)

12. What is the Negro's contribution in music? (The only generally recognized American folk songs are the Negro Spirituals. Roland Hays and Harry Burleigh are famous Negroes in the field of music.)

13. Name two Negro writers. (Paul Lawrence Dunbar, poet; Countee Cullen, poet.) (Others may be substituted.)

14. Name two Negroes famous in art. (Henry O. Tanner and Aaron Douglas.) (Others may be substituted.)

15. How high is the percentage of literacy among Negroes today? (About 85% can at best read and write.)

16. Are equal educational opportunities open to the Negro? (Not in all sections. A survey reveals that in 15 Southern states there are 230 counties with no high schools for Negroes.)

17. What percentage of the 1,250,000 Negroes of high school age in the U. S. are enrolled in high school? (About one-tenth of this entire number.)

18. Is there an increasing desire on the part of Negroes for higher education? (Decidedly. In 1900 there were less than 1,000 college graduates among Negroes; in 1930 there were 19,000.)

19. What of the health condition among Negroes? (Mortality is higher than among the white population. This condition is due to poor living and working conditions. Tuberculosis, due to poor housing and undernourishment, etc., is the greatest scourge of the Negro.)

20. How many Negro churches, all denominations considered, are there in the U. S.? (According to recent statistics, there are over 44,000.)

21. What is the entire Negro church membership in the U. S.? (Over 5,000,000—less than one-half total Negro population.)

22. What is the name of our Home Mission Study Book for 1936-37? ("A Preface to Racial Understanding" by Charles S. Johnson, a Negro in the Social Science Department of Fisk University, Nashville, Tenn.)

23. Name two organizations whose work is to further Negro-white cooperation. (The National Urban League; The Department of Race Relations of the Federal Council of Churches of Christ in America.)

24. Is there need for the continuance of mission work among Negroes? (Yes.)

THE NATIONAL NEGRO ANTHEM

First stanza of Hymn composed by James Weldon Jackson

Lift every voice and sing
Till earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the list'ning skies,
Let it resound loud as the rolling sea;
Sing a song full of faith that the dark past has taught us,
Sing a song full of hope that the present has brought us;
Facing the rising sun
Of our new day begun,
Let us march on till victory is won.

Edward B. Marks Music Corporation.

Racial Understanding Through Christian Education

By MRS. C. W. CANSLER, Knoxville, Tennessee

AMONG the factors that have contributed in a large way toward the progress of the Negro race in our country, Knoxville College is entitled to a prominent place. While its work has been done quietly and modestly as compared with some other Negro colleges perhaps better known because they have been kept prominently before the public eye, yet Knoxville College has been a potent and helpful influence in the development of Christian character among Negroes, and in training them for leadership and useful service for their race.

The work of Knoxville College has been unique in that it represents the contribution of a religious denomination so little known to a vast majority of colored people. Since a very large majority of colored people are Baptists or Methodists it is to be expected that institutions fostered by these denominations would have large influence in shaping the lives of the many who would be attracted to them through denominational loyalty. Even the Presbyterian church U. S. A. and the Congregational church have a considerable number of Negro churches and Negro communicants which have made it not a difficult matter for the schools and colleges under their auspices to recruit a large student body. That Knoxville College under the auspices of a church so little known to the colored race should be able to maintain such an influence as it has exerted among colored people during the years of its history can be accounted for only in the high character of its work and training for Christian service and living.

As Dr. Charles S. Johnson has pointed out in his splendid work "A Preface to Racial Understanding" in the chapter "The Education of the Negro," the early work of our Negro colleges was equal only to our present High School level. Knoxville College was no exception to this rule. Although a college in name, its first students at best could only qualify for fifth grade work. It has continuously advanced, however, in its curricula, its standard of student body, its faculty and equipment, until now it ranks with many of the leading colleges serving the Negro race in the south.

The pioneers in the work at Knoxville College seemed to understand that the first great need of the newly emancipated race was well trained teachers and preachers, for it was to this task that they first directed their attention. That they succeeded is shown in the large number of men and women who have gone out from Knoxville College and their country. Limited space allotted for this article permits only a general mention of the many activities engaged in by many who have gone out from Knoxville College to make worthwhile contributions to the world.

A recent trip as far south as

Tampa, Florida revealed that in nearly every section visited there were to be found one or more Knoxville College students engaged in some worthy vocation. We found teachers, ministers, physicians, heads of insurance companies, nurses, prosperous farmers- all of whom, if they had not graduated from the institution, had been students there at one time and had received their inspiration for service there.

In all of our larger cities there are Knoxville College clubs comprising the leading Negro citizens of cities. These clubs show a wide variety of activities among their members, such as postoffice clerks and carriers, probation officers, nurses, lawyers, dentists, physicians, ministers, mechanics, grocerymen, teachers, and other vocations. In a section of Kentucky recently visited we had the pleasure of seeing a successful Negro farmer and his wife, a teacher, both graduates of Knoxville College, raising the standard of life and culture of their people in an entire community. There are similar instances in the cotton belts of Alabama and North Carolina where Knoxville College graduates are giving out inspiration to their race.

It is a significant fact that the U. S. Commissioner of Education chose as his Assistant for the position of Specialist in the field of Negro education a Knoxville College graduate, Dr. Ambrose Calliver, and Dr. Calliver's Assistant, Prof. James A. Atkins, was at one time a student of Knoxville College.

In recent years valuable contributions have been made by Knoxville College in the field of music. Its quartette, which toured the United States and some of the countries of Europe, has been enthusiastically received everywhere and has been acclaimed as outstanding. Standing room in the college chapel is often at a premium at the concerts given by the Choral club of the college, and the best musical critics of the city leave these concerts loud in their praise of the music of our Knoxville College singers.

The Sociology classes have brought together groups of white and colored students of the section for a better understanding of racial problems and a better approach to racial adjustments. Editors of the white daily newspapers and outstanding sociologists have addressed these groups, and there has been evidence of a cordial relationship never before known here between white and colored students. This has been evidenced by the fact that so many of these students for the first time in their lives have sat together and have been served at a banquet or dinner — something rarely seen or known in the southern states.

More may be said showing the contributions of Knoxville College students to the world, but what more is necessary to show that this institution founded with a desire to give Christian character and training to a lowly and so long neglected race, has so well served its purpose, and has so well lived up to the ideals of its founders?

(Continued on page 91)

We Work Together

By MISS STELLA WILEY, Director of Home Economics, Hampton Institute, Hampton, Virginia

HAMPTON INSTITUTE was founded by General Samuel Chapman Armstrong, an officer in the Union army who had charge of Negro soldiers. He realized the possibilities of education among Negroes. In cooperation with a few friends he began the work which has developed into the Hampton Institute of today. For many years it was an industrial school, but has developed into a college with the following schools: Agriculture, Business, Education, Home Economics, Library, Nursing, Summer School for teachers and the Trade School with thirteen different departments.

The faculty at first was all white. Then, as colored people became educated and ready to teach, they were admitted to the teaching force. Now they are well represented on the faculty, many of them having degrees from prominent universities. On my own staff there are four white and three colored teachers. The School of Music is all colored. All the other departments have mixed faculties. It is a principle of the Institute that no discrimination be shown.

The experiment of the two races working together has been watched with a great deal of interest by all concerned with the problem. Classes from Columbia University and Yale University annually visit our Campus. Many other visitors come from this country and from abroad. All are impressed with the fine spirit of cooperation they find and with the courtesy they receive from both faculty and students. Wherever he goes, the Hampton student is on the lookout for opportunities to be helpful to members of either race. This is known as the "Hampton Spirit" and is encouraged all through student life.

Hampton workers of both races are keenly interested in getting out into the surrounding community and helping to build up better standards of education and of living. For instance, the Home Economics department has been the means of starting a nursery school in the town of Hampton for under-privileged children. It was generously supported by both races on the Campus and by the colored people of the town. We opened the school in the attic of a well-to-do Negro home. The food for the mid-day lunch was donated. It was prepared and served by Senior girls. The value of the well-planned meals and of the afternoon nap to these undernourished children can scarcely be estimated. Later we were given the community center which we fitted up with fairly good nursery school equipment. About this time we succeeded in getting Government aid which supplied us with two teachers and a cook, and the food for the children. We have had an enrollment of about twenty-five. They come from very poor homes, in some cases the mother being away from home at work all day.

An interesting piece of extension work was the organizing of a group of WPA workers into a class for adult education. Our aim was to give these women enough training in

cooking to prepare them for domestic service.

At Hampton Institute, an effort is always made to fit the education to the abilities and needs of the student. For instance, in the Home Economics Department, the first two years give a preparation for general home making and prepare the student to make her own living in some practical way. The student who shows ability for teaching or professional work in some other line may take two more years and receive her degree. This develops a very high grade of efficiency and we have a strong demand for our graduates and are usually able to place them in good positions although the remuneration may not be great. The Negro's desire to serve his race results in work for social and educational betterment that brings its own reward. Some of the girls who are working with very little equipment and on very low salaries find great joy in seeing the improvement in the life of the community. On the other hand, we have graduates working in schools fully as well equipped as white schools.

The religious life of the school is nurtured by church and chapel services and by the Y. M. and Y. W. organizations. The chaplain at present is a white man and his assistant is colored. During the year a number of Negro ministers are asked to speak at the church services. One is impressed with the spiritual atmosphere of the service and with the reverence of the students as a whole. At the evening service the students give a program of spirituals before the address. A hush comes over the audience and without leadership, some member of the choir sitting in the audience begins the spiritual and is followed by a thousand voices in perfect harmony and with deep organ-like tones. As is the case with the singing of the choir for the morning service, there is no instrumental accompaniment. This is the Negro's contribution to music and no one who hears the spirituals as sung at Hampton ever goes away without a keen appreciation of their beauty.

Chapel services are held every evening except Saturday. Attendance is compulsory. Various members of the faculty are invited to lead chapel. The usual order of the program is a prelude followed by the singing of a hymn, then prayer and a response followed by a short address and the postlude. The whole service takes only twenty minutes. This is a valuable part of the day's routine.

The mingling of the races on the Campus leads to a better understanding between the two and helps to overcome prejudice between the races. White visitors often go away with very different impressions of the colored race when they see the culture and refinement of our students.

We Sing America

The Home Study Book For Juniors—By MARION CUTHBERT

By MRS. A. J. RANDLES

THE earth is Jehovah's, and the fulness thereof;

The world, and they that dwell therein," — red, yellow, brown, black and white. The purpose of our study theme, The Negro in America, is to impress that truth upon us. We say with our lips that we believe it, but very often, by our attitude, we deny it. To paraphrase a bit in order to bring it within the limits of our theme, we seem to read it thus: The earth is Jehovah's, and the fulness thereof; America, and the white folk that dwell therein. As for these others, black, red and so on, it is by our graciousness that they receive consideration.

If we have been thinking of ourselves as "a race apart" and superior, forgetting that "He made of one every nation of men," that for centuries we have lived in the path of advancing civilization, that we have never endured the handicap of slavery, that the Negro is not an alien, then we have not been thinking fairly; and there can be no better way to set ourselves straight on this matter than to consider for the next few weeks the Negro in America; no better place to begin than in our Junior groups, for in the heart of a child, uninfluenced by the attitude of his elders, "There is no East nor West, There is no Black nor White"; and no better text with which to begin than *We Sing America.*

Immediately upon picking up the book one cannot resist the friendliest kind of a smile at the three little black folk trudging along so happily to school, all unconscious of the blighting influences they will meet as they move on up through the grades. For meet them they will. Nothing but the remembrance of an actual hurt as a little boy could have caused Countee Cullen to write,

Once riding in old Baltimore,
  Heart-filled, head-filled with glee
I saw a Baltimorean
  Keep looking straight at me.

Now I was eight and very small,
  And he was no whit bigger,
And so I smiled, but he poked out
  His tongue, and called me,
    "Nigger."

I saw the whole of Baltimore
  From May until December;
Of all the things that happened
    there
  That's all that I remember.

The juniors will all like Dan and Tom as they read how each boy, unmindful of the color of his own skin, saw no difference in that of the other; but as blue eyes looked into brown, each saw only another boy who loved to fish and to listen to "Grandpa" Benson's stories of Civil War days. They will want to cheer with all the rest when they see how Jack Gibbs pitched his school to victory; and a lump is bound to stick in their throats as Jack is carried around the field on the shoulders of the team, so happy

because he now "belongs to the gang." They will swell with pride, I imagine, because, since the Olympics, they know more about Jesse Owens than the book tells them.

Perhaps juniors unused to Tubes, Tunnels and Subways will be confused about the Underground Railroad, and be like the writer, who, as a child, had a certain house pointed out as a station on that road and had queer ideas of a railroad coming up into a cellar and then disappearing again under the ground. And juniors, both used and unused to such things, will be surprised to learn that this was not a railroad at all. There will be thrills, shivers maybe, as they read about Harriet Tubman who was a conductor on the Underground Railroad, and who was worth forty thousand dollars, to anyone who would catch her—but no one ever caught her!

It may come as a surprise to older groups, as well as to juniors, to learn that Negroes landed here with Columbus; that Pedro Mexia, a Negro, accompanied Ponce de Leon; that Negroes were with Balboa when he discovered the Pacific Ocean; that Estevan, a Negro, was one of the four men who went from the Atlantic to the Pacific, and three years later led an expedition through what is now Arizona and New Mexico; that Menendes had Negro skilled workers with him when he founded St. Augustine in 1565; that the second settler in Alabama was a Negro; and that these men came, not as slaves or servants, but as fellow explorers, builders and settlers.

Certainly the people of a race whose representatives were among the discoverers and the explorers of this country, whose men fought and died side by side with white men for the independence and the preservation of this nation and have had a part in its development, have a right to sing, "America, my country."

As our juniors go through this book we feel sure they will see that ability and character—not color—are the important things; and that they will resolve, each in his own community, that they will be always fair, kind and just, regardless of color, remembering that "The earth is Jehovah's, the world, and they that dwell therein" and "There is no respect of persons with Him."

"We Sing America"

Personal Mention

MARIAN ANDERSON, to quote one of her many critics "is at present the world's greatest female singer". Miss Anderson has been abroad four years and has sung in the capitals of fourteen different countries. The King of Sweden and the King and Queen of Norway have been her warm admirers. She has sung before artists, composers, high government officials and persons of high social standing and has won the admiration of all—*Southern Workman.*

Dr. D. O. Walker, recently elected President of Wilberforce University is a native of Jamaica, West Indies. His education was primarly American in that he studied at Shaw University, Harvard University and at Western Reserve in Cleveland. His work for the Doctorate was done at Western Reserve. Those who know Dr. Walker predict for him a long career of useful leadership at the race's most historic institution.

Hundreds of delegates from twelve states comprising the Central Association of Colored Women, met in Charleston, W. Va., August 16-19. Among those who brought messages were Mrs. Mary McLeod Bethune, National Director Negro Division, N.Y.A. Dr. Mary F. Waring, President of the National Association of Colored Women and Miss Nannie Burroughs.

The McMillan publishing house has announced the fifth printing of "My Great, Wide, Beautiful World," by Juanita Harrison. Miss Harrison's book is the first work of a colored woman to get on the "best seller" list on the *New York Herald Tribune.*

Edward E. Strong, national youth chairman of the national Negro Congress has sailed for Geneva Switzerland, to attend the World Congress. Mr. Strong is the first Negro youth to be elected vice-chairman of the American Youth Congress representing 860 youth organizations with a total membership of a million and a half youths.

Joseph F. Walker, son of Walter F Walker, Liberian Consul in N. Y., sailed recently for Monrovia, Liberia, where he will be engaged in road and bridge building.—*The Negro Journal of Religion.*

Mrs. Mary McLeod Bethune was a speaker at Chautauqua, Chautauqua, N. Y. in August.

O Hampton we never can make thee
a song,
Except as our lives do the singing;
In service that will thy great spirit
prolong
And send it through centuries
ringing.

A Hampton Song.

The Last Day of School

By LILLIAN M. ROBERTSON

EVEN AN SRO sign would have been useless on the last evening of the five weeks' Vacation Bible School in West 44th Street Church, New York. There was no standing room at all, barring a few feet near the front door, from which position one could neither see nor hear what was going on. The audience was an adult audience, comprising fathers and mothers, big sisters and brothers, friends, casual visitors, all intent on seeing what the children had been doing in the School.

The children themselves were on the front seats, where smiling, low-voiced Mary Geyer with her corps of efficient helpers quietly directed the program.

What a program it was! Whole sections from the Bible memorized and given without prompting. Bible scenes portrayed, actual events dramatized. There were promises from the Word of God, when each child gave the reference as her authority. There were questions and answer psalms delivered with certainty. One was impressed with the thoroughness of the work, and with the fact that those children had been grounded in spiritual lessons unforgettably.

The kindergartners had their usual lunch, midway in the program. A glass of milk and a cracker were served them as they sat about their low table, first folding hands and closing eyes for the blessing.

One of the outstanding numbers was the dramatization of the story of little Jewish newsboy Bennie of New York, who accepted Christ after hearing the radio number "Jesus Never Fails." It was arranged entirely by the ten-year-old boys and was very touching, especially when the boys made good their promise to put the motto "Jesus never fails" in Bennie's casket.

Such a program by children of the Church is one thing; such a program by children from the street is another.

But our attention was drawn to the audience. There was the closest attention to what the children were doing—not apparently because *their* children were on the platform, but because they were saying things that were significantly important. There was a hush that evidenced more than an interest in a mere demonstration by the children. Jewish parents listened reverently while their children prayed in the name of Christ. Who could read their thoughts? Parents of Greek faith and of no faith leaned forward to catch every word that the children uttered.

When the Pastor, Dr. J. C. White, rounded an already full program with a personal talk to the audience, there was intense quiet. This talk was the final word of an evening during which there was a constant appeal to Jesus Christ as the only Hope of life.

Preachers may preach, Sabbath Schools may meet, but there will be found few groups that compare with this School in "Hell's Kitchen." Its influence penetrates homes and reaches lives that are almost inaccessible to the Church by conventional methods.

Outcastes On Trek

Excerpts from a letter of The REVEREND ROBERT A. FOSTER, Sialkot, India,
Dated June 25, 1936

INDIA surely is in an upset condition now. Dr. Ambedkar, the leader of the Outcastes, has thrown a bomb into the country by announcing that the Outcastes are going to leave Hinduism. The Hindus are disturbed not because they love the Outcastes but because they will lose political power when they leave. They also have pride and do not want to endure the shame of losing these sixty millions of people from their fold.

A few months ago the Outcaste leaders decided to hold a conference in Lucknow. They wanted to hear the appeals of all religions. The Moslems, always a missionary people, are very keen to win this group to themselves. They had spent a lot of money and bought up the local Lucknow leaders to favor their cause.

When Dr. Ambedkar found how things were going he refused to attend the conference. It went on anyway. There was an open forum from early in the morning until late into the night. Representatives of all religions — Buddhists, Sikhs, Moslems and Christians made speeches and the Outcastes were supposed to be able to decide which religion to accept.

There were about two thousand people in attendance as the day wore on. Of these perhaps two hundred or more were Moslems. One of the speakers who got recognition from the chairman was an Indian Christian preacher and one of the best debaters in India. In this speech he was not arguing, only explaining what Christianity meant to him. In the middle of his speech he unwisely said that only illiterate and backward people now have their women veiled. The Moslems, of course, did not like that and they took the grand chance of s t o p p i n g him. They "booed" him for fifteen minutes and the chairman finally had to call him down. The Christians were much downcast and thought they had lost a critical opportunity. But the Moslem victory was a boomerang for them. The Outcastes saw their temper and their technique and it did not make them keen to join with such a crowd. Then again the Christian pastor did not get angry or go wild and they liked his actions even though he had laid himself open to criticism.

In the afternoon a Bombay Christian lady made, what some said, was the best speech of the day. She had three points and all went home:

1. "Christ offers abundant life to Indian womanhood. The other religions do not." Everyone knew this was true and the Outcastes cheered.

2. "We consider you our brothers right now even though you are Outcastes. God is our Father and we are all brothers. We only seek to enable you to realize the blessings we have received."

All the other speakers had stressed the promise that if they became members of their religion, they would accept them as brothers and accord them brotherly t r e a t m e n t. She stressed the fact that Christians considered them as their equals now and were willing to give them the treat-

ment they would give a Christian brother. That went with a cheer.

3. "Look over the Christian record in India. Look at those who in the past two centuries have become Christians — has their improvement been more pronounced than that of the Outcastes who have become Moslems or Sikhs?"

She asked them to recall those known personally to them and then she quoted some statistics and gave a few facts to help refresh their memories. That, with something of her own testimony as to her antecedents and what Christ had done for her as a representative of Indian womanhood, was something they could not deny. She, an Indian woman standing before them and thus testifying, was a miracle and they all knew it.

One of the best speeches was made by an Outcaste leader. The Hindus had put up three excellent speakers who had shown the beauties and glories of Hindu learning, culture and philosophy. What they said was in a measure true, even though exaggerated. Then this young leader got up and, after admitting all that had been claimed, asked them to explain *him* and his sixty million fellow Outcastes. He asked why had such a multitude of the adherents of Hinduism been treated as pariahs with absolutely no hope? Why had such a beautiful religion allowed such ugliness and despair? And why had this deliberately been maintained through the centuries? There was no answer. That is why these Outcastes are on trek.

Stanley Jones and his Ashram helpers are at Lucknow and they are spending all their strength in preaching and in propaganda work, trying to reach the leaders with the message of the Gospel of Jesus Christ—trying to get across to them what Christ really means before they make their decision.

I think there is no likelihood that sixty million people will go anywhere all together. They are scattered all over India in larger and smaller groups. What will happen no one knows.

RACIAL UNDERSTANDING THROUGH CHRISTIAN EDUCATION

(Continued from page 83)

Living, as I do in close proximity to Knoxville College, and having once been connected with it in a very intimate way over a period of fifteen years, and knowing its many needs, I can not close this article without making a plea for more benefactors for the institution. Every department of the college is in need of equipment. The buildings are old and are greatly in need of more modern and attractive furnishings. A Science building, with equipment necessary to meet the present day demands for scientific training is surely a crying need. More books—newer and up-to-date ones for all departments are needed in the library. Scholarships, and a student loan fund, which would enable many worthy struggling students to remain in school until they complete their education, would be good investments for any persons who wish to invest for God and humanity.

Foreign Correspondence

India

By MRS. R. R. STEWART, Editor, Rawalpindi, India

MISS SARA A. MOORE

AN APPRECIATION

By EMMA DEAN ANDERSON, Chakwal, India

"Watch therefore, for you know not what hour your Lord doth come."

As the first rays of the sun were throwing a silver light over the mountain peaks, near the beautiful Mission station of Pathankot, on the morning of July 21, while Sara Abigail Moore slept peacefully on the veranda of her home, the Master called her to come for her crowning.

The past week had been an extra busy one as she had nursed a young man during his last illness. She had cared for him since he was a baby and he suddenly passed away six days before she did.

Misses Buchanan and Graham, seeing she was very weary, urged her to get away as soon as possible for her vacation at Landaur, Monday; she had been very busy making the needed preparations for leaving. At about eleven o'clock she retired, weary but apparently in her usual health. The Bible Woman slept beside her on the veranda. At midnight, in answer to a question of the Bible woman, she replied, "I am all right." At five the Bible woman arose. Miss Sara turned on her bed and said, "Let there be no noise." And she was left quietly alone to sleep and to get up when she wished. Later in the morning, when she did not respond to the call for breakfast, the servant became alarmed and called the Bible woman to see why Miss Moore did not get up, but she had evidently passed away in her sleep. What a wonderfully glorious awakening she had. One moment asleep on her veranda, another awake in the Father's house, all weariness gone! Seeing the King in His beauty! Forever to be with her Lord she loved and served!

Her sister, Miss Henrietta Moore, who had been transferred from Pathankot to Rawalpindi in March, was with me in Kashmir, having her vacation. A wire came about two o'clock that afternoon, bringing the sad news that her sister had passed away. It was a great shock, like a bolt out of the blue, but she has been very brave, although she feels the separation from her sister very keenly. The whole mission was shocked as Miss Sara was counted among the strongest and most robust of our single ladies.

At such a time in India's heat, things have to be done quickly. Only by sending a special messenger to Gurdaspur, twenty-five miles away, were Mr. Colvin and Mr. Charles Stewart enabled to be present at the funeral, which was held that evening.

The pastor of Pathankot congregation conducted services at the house and then the body was taken to Madhipur, ten miles away. A short service was conducted by Mr. Colvin at the grave, and the body of our sister and co-worker was laid to rest as the sun was setting.

Madhipur had been the home of Miss Sara all her first term of service, and she loved the place, at the foot of the hills. No doubt if she had chosen her last resting place. it would have been the beautiful little cemetery where her body now rests, overshadowed by the grand old mountains she loved to look at, till He comes who is our resurrection and life.

Miss Sara Moore came to India nineteen years ago. She gave up a

successful practice as an osteopathic doctor, in a city in the south land to respond to a call of the Master to go to work for Him in India. With the exception of the five years she was associated with me in the Gurdaspur Home for Women and Orphan Children, her work has been among the villages of India and in Pathankot city.

At the last Annual Meeting of the Mission, she was appointed to reopen the Elliott Dispensary at Pathankot, which has been closed for three years. She was deeply interested in this work, and the women of Pathankot were so happy to have the dispensary again. Now the suffering women of Pathankot are mourning the loss of a friend, who entered very fully into their troubles and cared for them so lovingly and sympathetically. The question arises: *Who will care for this work?* Not only in the dispensary, but in the city and district work as well.

Miss Sara was very skilled and successful in her work as an osteopath. Many missionaries could testify to benefits received from her treatments. She was never too busy nor too weary to respond to a request for help. She was endowed with a kind loving heart, a heart that responded very readily and lovingly to suffering and distress. The Indian people loved her because they knew she loved them and freely poured out her life for them. Today they weep because a good friend has gone. Another vacant place in our already very depleted force in India.

Miss Sara was loyally supported in her work for India by the women of Caledonia Presbyterial. We sympathize with them in the passing away of their missionary and sincerely hope that very soon they will send us some one to fill the vacant place. It remains for us who are left in the service to close up the broken ranks and consecrate ourselves anew to the winning of India for Christ.

Miss Mary E. Logan writes:

I have just received mail from India and among others, there is a letter from a young Indian pastor in which he pays tribute to Miss Sara Moore. I am copying it exactly as he wrote:

You will be sorry to know that Miss Sara Moore died suddenly. She kept on working in her office until 11 P. M. and being tired went to bed. Next morning she was to leave for the hills, but she did not know that she had finished running a good race and that in her rest for body on her bed, she was to leave for heavenly home where she would always be with Christ. Early the next morning her cook after preparing tea, came to awake her but to his wonder, he found her gone to the heavenly home. No doubt for a Christian man or woman, "To live is Christ and to die is gain." Miss Moore and her sister have done a good deal for the betterment of the children of India. The eyes of many Indians are full of tears, and the present generation of the Christians of the Punjab can never forget such missionaries who have lightened the hearts of dark India's People.

(Signed) *Samuel L. Bruce.*

BEHOLD HOW THEY LOVED HER

TRIBUTES OF INDIAN FRIENDS

The daughter of a missionary mother, Sara Moore was interested in Missions from early childhood and when sixteen years of age, shortly after entering Grove City College, she volunteered for Foreign Mission work, but devotion to her parents kept her from entering the foreign mission field while they lived; still she was active in church work throughout those years, as a teacher in Sabbath School, leader of Junior Society, secretary of Presbyterial W. M. S., helper in Y. P. C. U. and W. C. T. U. Wherever she lived she

was a loyal supporter of her pastor.

In disposition she was very sociable and affectionate and she had many friends, not only in America, but among both English and Indian people here. She was so tenderhearted that it hurt her to see suffering unless she could relieve it; yet it had been part of her service to minister to many suffering ones, among them several Christians who had no one else to care for them and to close their eyes when they died. Only a few weeks ago she was called on to take the motor one hot day and go to a distant village to bring a young couple and the body of their darling first-born which they wished to bury beside relatives in Pathankot. Those who were relieved from suffering through her ministry and those who were helped by her sympathy will remember these things longer than sermons.

A missionary who knew her well wrote, "No one could accuse Sara of having a superiority complex, or race prejudice. I think I never knew any one freer from these faults than she was."

Another missionary wrote: "Somehow this way of going seemed so much like her. She was always so willing to help everyone and yet never wanted to give anyone else any trouble. If she had been asked, I am sure she would have chosen this way of going."

She loved the Indian people and they loved her. I give a few quotations from some of their letters. "Our dear sister and friend"; "My beloved Miss S. Moore"; "My dear Miss Sahiba"; "This is a great loss to us and the children too"; "Everyone speaks well of her and remembers her kindness to the poor"; "May the Lord comfort us who remain and make us like the example she set us." "She was very anxious about the Gurdaspur Home because she wanted to save the poor widows of this country." "We feel a personal loss. I cannot forget how kind she was to my mother (a widow) and how much interest she always took in our family. Not only we, but many people mourn for her, remembering her kind deeds like those of Dorcas. She gave herself wholly for the service of the Master, and was steadfastly faithful to the end. There could not be a more beautiful end to such a beautiful life—no pain, no struggle, but a quiet departure in perfect calm and peaceful sleep."

"It was with great sorrow I read the sad news of our dear Miss Moore. . . . We thank God for her wonderful life of service which has always been an example for us. I always admired her when I saw her work with such good cheer. We all will miss her and the Pathankot people will never forget her."

"All Christians and non-Christians who knew her remember her good deeds and sympathetic treatment of them. She was a true Christian and nice missionary. India owes a great debt of gratitude to her. Her death is a great loss to us, but still we have the hope of seeing her in Heaven. 'To die is to begin to live.' She nursed and served Nasim (an orphan boy who died six days before she did) so faithfully and devotedly that all the Christians have learned a great lesson from her. She was the true and sincere well-wisher of the Indians and she left a deep impression on us. She loved Christ. She was Christlike." "Pray that God may comfort us. I had forgotten my parents (long dead), but now to whom can I turn for counsel and help and who will look after my children when they are ill?"

It is most touching to hear of the little children going to the house and calling for her, but from that vacant house comes no reply. She will not return to us, but we shall go to her.

Henrietta Moore.

A FEW GLIMPSES OF INDIAN WOMANHOOD

By MRS. HUGH M. MILNE, Gujranwala, India

It was a hot steamy morning, when Galab Bibi with her six months' old baby, came to the door of our bungalo. She sat down and unburdened her heart as she told me that she had left home some days ago and had walked until she had reached the railroad station at L— where she took the train for Gujranwala. Being a Mohammedan she spent the night in a Mohammedan rest-house. Here she inquired about the Christian community and was directed to our house. She was frank in saying that she wanted to learn all she could about Christianity so that she might become a Christian, in order to get away from her husband, who was very cruel to her. She claimed that she had heard of two women, who had done this and now they were free and were earning their own living. The entire morning was spent with her. She listened most attentively to the Gospel message as it was read and told to her. It didn't take her long to learn, for she was a bright little woman. During the early part of the afternoon she stayed with a dear Christian woman on our compound. Shanti listened to her story and told her more about God's love and His plan of Salvation for her. A little after two I went to inquire about her and I found Shanti greatly disturbed because Galab Bibi had left a few minutes before. She had left her bundle of clothes but she did not return. We hoped that she might be led into the Light even though her motives were not right. The message was given to her, but we possibly shall never know whether it did her any good or not.

Old Hassan, our young gardener's mother, was sick and she seemed to realize that she wasn't going to get well. One morning she told me that Gulab would be in our care and that we would have to get him a wife. After she was gone, she said there would be no one of the family left who could attend to it. Only a few days passed before Hassan died.

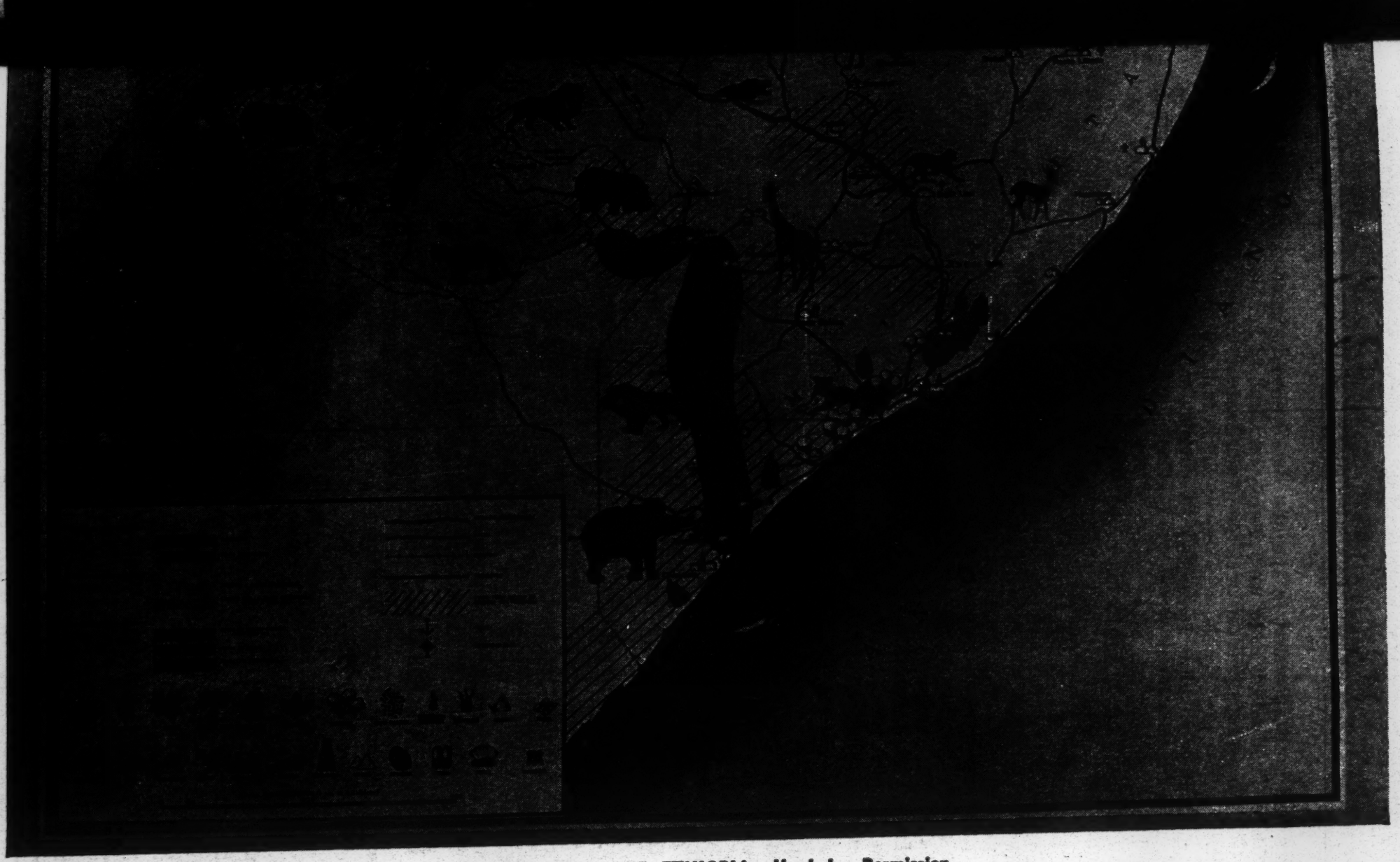
Gulab was a good lad, caring for his mother tenderly in his own way to the very last. Now he was left with his brother's two motherless kiddies to feed, dress and care for.

For more than a year we prayed that we might be led in helping him to get a life partner. Many suggestions were made by others, who were interested in the young man. In India, the party making the wedding arrangement has a greater responsibility than the parties for whom the arrangement is being made. One after the other of the hopeful possibilities failed.

One afternoon a committee of women from the Missionary Society, which was supporting an orphan girl, came to make inquiries concerning our young gardener. His shortcomings as well as his good qualities were mentioned. Finally it was decided to write the girl whether she would consider this young man as a prospective husband. She consented. Gulab was then asked about the matter. It fell to my lot a few days later to escort this young man to the place where he was to meet the sweet faced, brown eyed girl, Phulwanti.

"What shall I say," he asked as he followed me. Although I hardly knew what to advise him on the spur of the moment, I suggested that he might tell the young woman that his marriage arrangement had been a matter of prayer for months and that he hoped that God was answering the prayers by sending her. Both parties were very shy, taking only side glances at each other. Then for a few minutes they were left alone. As far as was heard no words were exchanged between them. When I returned I asked them if they were willing to take each other as help-

AFRICA ORIENTALE ECONOMICA



PICTORIAL MAP OF ETHIOPIA—Used by Permission

mates and both answered in the affirmative. Then all together we asked for God's blessing upon the arrangement.

A quiet little wedding took place a week later on the lawn of the Mission ladies' compound, after which, Gulab brought his bride to his one-roomed home, which he had neatly cleaned and beautified for this occasion.

We believe that it was a God-guided plan for both are so happy. Phulwanti mothers the two children in the home as though they were her own. She is a real home-maker. We are grateful that another true Christian home, in which there is love and joy, has been established.

Among many others, two white-haired grandmothers arrived on the compound the day that the ten-day Bible school for village Christians opened. Having visited Jawai, the older of the two, in her village several times, we knew that she had come because she loved God's Word and was eager to learn more. The word already learned, she had truly "laid up" in her heart. But she does not keep it hidden from others, for she is faithful in teaching her village companions. It must be remembered that she cannot read. All she has was committed when the Word was taught.

One lesson was taught and learned in each class daily during the Bible school. After the class period all the classes gathered together, when one member from each class recited the day's lesson.

The morning Jawai was chosen by the class to recite the lesson, she was nervous and excited. Before the class was dismissed she earnestly talked with God asking that He would help her as she told that Bible lesson. God heard and helped her, for she stood up in the large group and calmly recited the lesson in a way which impressed the others.

This gives only a few glimpses of Indian women. Many are still living in darkness, but some have been found of Him, through whom they have been led out of bondage into a life of peace and freedom.

Ethiopia

MRS. BRUCE B. BUCHANAN, Editor, Sayo, Ethiopia
On furlough, Monmouth, Ill.

FOUR PERILOUS DAYS

From a Personal Letter Written June 17, 1936

By MISS MARJORIE FAUGHT,
Addis Ababa, Ethiopia

It has been hard to settle down to letter writing though I know you are anxious to hear how we came through those hard days of the riots. And some of you have the idea that now we will be coming home or going some place else to work. Such is not the case for we are staying and carrying on our work. I confess that I would like to run home for a little visit and assure the family in person that I am all right. Mr. Russell is on the way home now and he has promised to stop and see our families and tell them all about it. The hardest part of being here through the dangerous time was the thought of the anxiety we were causing our families. We thought more of them than we did of ourselves those days. But as God carried us through, he was also watching over the ones at home and brought them through anxious days. We are so thankful to the Lord for His loving care.

We never expected the people to

turn as they did. All through the war they had been so calm and fine and had won our admiration. We never dreamed that the Emperor would flee and leave us at the mercy of an armed lawless people. Over night they turned, and all was chaos for four days. Some time before Mr. Engert, the American Minister, had made arrangements for us to go to the British Legation in time of emergency. Our men had been foresighted enough to send tents, cots, and food to the Legation some days before. Friday night after we had gone to bed, Mr. Engert sent word that we should prepare to go to the Legation in the morning. So the next morning, May 2, we got our blankets and suitcases piled onto the trailer, and seven of us piled into the car. Going through town was no joy-ride. Already the people had begun to loot the shops and were running hither and yon, and shooting into the air. Fortunately for us they hadn't begun to shoot at people. We breathed more easily when we got safely through the town. When we arrived at the Legation we were assigned a lovely shady spot for our camp. We had dropped the German sisters off at the German Legation. Mr. Henry had brought us and when the tents were up and we had had some lunch, he tried to go back to the Hospital. But once inside one had to stay, and he couldn't get out. Things were getting worse all the time. We were among the first to arrive at the Legation, but before the four days were up there were over 1600 refugees on the grounds. Our friends from other Missions were camped near us. Some of our friends had to come at the last minute and didn't have anything with them, and so we were glad we were prepared and could help them. We fed 19 people and our three tents were full.

We really enjoyed camping out; it was a pleasant spot, we had congenial friends around us, plenty of good food, and didn't suffer any hardship. Occasionally the bullets would whistle over our heads, but we got almost used to that. But our hearts were sad because of the things that were going on outside. Sabbath was a terrible day. One missionary was killed, a British Red Cross Doctor fatally wounded, another missionary shot but only slightly injured. Trucks and cars went through the town rescuing those in danger, and people were brought in without a thing but the clothes on their backs. The mob was shooting to kill now, and anyone who went outside was in danger. The town was burning and things got steadily worse. Legations were attacked and the American Legation had to be evacuated. Some of the missionaries were still in their homes, and Dr. Cremer and Mr. Russell were here at the Hospital and for two days we didn't have word from them. We longed for the coming of the Italians for we knew nothing else could bring order to the town.

After lunch on Tuesday we heard that the Italians were coming. About four o'clock they started to pass the Legation and we could see them as they passed on the road below us. People were standing along the road watching them pass, and white flags of surrender hung from all the huts. For hours the Italians passed in trucks, cars, tanks, and on motorcycles. It was a thrilling sight and I wouldn't have wanted to miss it. The next morning we packed up and got permission to come home. Mr. Russell came riding in on his motorcycle and brought the joyous news that all was well at our place. Going through town it was hard to believe that it was the same town; familiar landmarks were burned and destroyed, the streets were littered with papers and debris, it was a sorry looking town. How wonderful it was to get home and find everything intact and our boys all safe. Our hearts are full of praise to God for His goodness to us.

The Sudan

MRS. R. F. SHIELDS, Editor, Khartum, The Sudan

A SCHOOL ON WHEELS

By MISS E. VERNA PILLOW, Omdurman, The Sudan

Vacation is over and it is time for school to begin. This is not a usual kind of school but one that we might call a "School on Wheels," because its teachers are taken by car to all sections of the city to teach their pupils in the harems. So when opening time comes we don't just put a notice in the newspaper that school will open on such a date, but go by car to each house to give the pupils word. Such starting and stopping, shifting of gears, bumping and honking as it takes to stop at approximately 100 homes where we go here in Omdurman. And you may imagine that the teachers get their daily dozen getting in and out of the car at the homes of their respective pupils.

As we went around I was impressed with some of the changes which had taken place during our absence of two and a half months.

At the first house we noticed that the women were dressed in unbleached muslin *tobes* often worn during a mourning. We then learned that one of our pupils had passed away. She had not yet reached the story of Christ in her lessons. Were the promises of a Saviour depicted in the Old Testament stories she had heard made plain enough that she in her hour of need could trust in God's provision for saving her soul? We wonder.

Another girl had been married and moved away. Will she ever come in contact with Christian teaching again, or was the opportunity we had of teaching her her last?

A sad thing was to find a little girl of about 12 years of age married to a man, old enough to be her grandfather.

Two houses were mourning the deaths of old grandmothers. One of these was the doorkeeper of the house. How many times we have passed by her to carry to the young girls within the story of Life. Even a word might have been used of the Spirit to show this darkened soul the Way . . . but was it spoken?

As we drove up to another place we saw the front of the gateway decorated with blue painting and writing. Then we remembered that before we left for vacation an aged mother had left on a pilgrimage to Mecca. This was a sign that she had returned and was now known as a hajja. She no doubt feels after making this trip that she can die in peace. This woman has many times heard the story as it was told to her daughter. Oh, that she might trust in Him alone who can give peace and eternal Life.

It is heart searching when we realize the many souls for whom we are responsible in carrying the Word of Life. We never know when we may be teaching, or passing by, a needy soul for the last time. Pray that we may be faithful. We think sometimes how hard to expect that many of the Bible truths can be grasped by these girls who are hearing for the first time, when we ourselves who have heard so often are slow of spiritual understanding. Yet, we will go forward depending greatly on your prayers because we do believe, "The entrance of Thy words giveth light; it giveth understanding to the simple."

Egypt

MISS MINNEHAHA FINNEY, Editor, Mansura, Egypt

TO HIM THAT OVERCOMETH

By MISS ISABEL SIMPSON, Cairo, Egypt

Elaine had been in school for several months. She looked a bit careworn and undernourished, but it was not until I visited in her home that I learned her story.

Her father is dead. Her mother is an invalid. On Elaine falls the responsibility of caring for the house, her mother and small brother. A married brother pays their rent and gives them eighty piasters ($4.00) each month. It doesn't take much arithmetic to solve that problem. Three people living on $4.00 a month —but just a minute, we have made a mistake. Elaine was paying $1 a month for her tuition here in school. Now the arithmetic is even more simple. Three people and $3 a month.

Naturally I began to wonder how they could spare one dollar of that meager sum each month to pay for Elaine's education. Upon examination this is what I found:

When school opened, Elaine's mother said she could not go to school this year because they had no money. For days Elaine had cried and pleaded with her mother, saying, "I must go to school. I do not want to be an ignorant woman who can neither read nor write. I want to know things that are useful and worth while."

The neighbors scolded and called her crazy and said she had enough education for any girl. But Elaine's spirit was indomitable and after some weeks she won her mother's consent to return to school.

Elaine came to the school and asked if we would admit her for $1 a month. It was a very low rate, but seeing her great eagerness we told her to come. Little did I then realize how dearly she was paying for her education. But her problems were not all solved, for she must have books. When I asked her later how she had managed she said, "I went to the girls who had old books and asked them if I could borrow their books for the year. The books I couldn't borrow I bought at the secondhand store." Then she went on to add, "Oh, I'm *so* happy. The Lord has heard my prayer and He is helping me. I don't mind having less food to eat just so I can go to school and learn."

When I came home after that visit, I wanted to sit down and weep and at the same time I wanted to shout for joy. Such a spirit of perseverance is all too rare in this land, and when we do find one like Elaine it thrills our hearts with hope and joy. Too often they make no attempt to overcome their difficulties, or else they take the road of least resistance.

Let us not forget to pray for all those, who like Elaine, are so valiantly striving to overcome the difficulties of their environment.

"IN LABORS . . . ABUNDANT"

By MISS LAURA WALKER, Luxor, Egypt
On furlough Munhall, Pa.

Semsouma and Iffa are two of our co-workers. We had planned for Semsouma to take up full time evangelistic work but her health prevented her. She worked half time but when reductions were made she was cut off from this work. Now she conducts a Street Sabbath School. One day I went to her house and while she was out gathering up her children I began to talk to the ones already present. The little ones came by twos and threes until we had a large group. When Semsouma returned with all her flock she found me sitting with the others

near the door and she began her teaching.

Soon I noticed a man standing at the door. I hoped that perhaps he might get a blessing as he listened to the answers of the children. Another man came and then another. Suddenly one of the men ordered the children to go home. Several of them just flew away as fast as they could go. Those who remained went inside out of sight of passers-by and in a short time the rest came slipping back again. The lesson went on as if nothing had happened. These children are following a book of Bible stories in simple Arabic arranged by Miss Dora Mason.

Iffa is the first girl of the Luxor District to be graduated from the Tanta Bible School. She spent two months in her home village teaching a Daily Vacation Bible School. There were many needy places but we had not decided where she was most needed. Then a letter came from our pastor at Kom Ombo saying they now had a small house of two rooms where a Bible woman could live. Several years ago when asked if they could arrange for one this pastor wrote "Our hearts are wider than our houses." Kom Ombo is made up largely of workers in a huge sugar factory and irrigating company.

Here was the answer to our prayers—Kom Ombo needed Iffa. It is a joy to help her in her simple wardrobe and to get a few necessary kitchen utensils, a mattress, a comforter, etc. An old medicine chest will answer for a small bookcase for her circulating library. A few simple medicines, especially eye drops will be needed. The most of this expense will come from a "Welfare Fund" which kind friends have provided.

Our evangelistic budget has been pared down so much that this dear young woman will receive a salary of only seven and a half dollars a month.

Semsouma and Iffa and all other district Bible teachers claim your earnest prayers during these trying times.

CHRIST'S FRIENDSHIP: ITS EVIDENCE

This truth of the imperative necessity of obedience, doing all that Christ commands us, has not the place in our Christian teaching and living that Christ meant it to have. We have given a far higher place to privilege than to duty. We have not considered implicit obedience as a condition of true discipleship.

The secret thought that it is impossible to do the things that he commanded us and that therefore it cannot be expected of us, a subtle and unconscious feeling that sin is a necessity, has frequently robbed both precepts and promises of their power. The whole relation to Christ has become clouded and lowered, the waiting on his teaching, the power to hear His voice, and through obedience to enjoy His love and friendship, have been enfeebled by this terrible mistake.

Do let us try and return to the true position, take Christ's words as most literally true, and make nothing less the law of our life: "Ye are my friends, *if ye do* the things that I command you". Surely our Lord asks nothing less than that we heartily say: Yea, Lord, what Thou dost command, that will I do.

Andrew Murray.

Editorial

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AN OPEN LETTER TO PRESIDENTS OF SOCIETIES

Dear President:

We are sending this message to you in the interests of the missionary work of the women of our church. We have learned a new Beatitude. It is this: "Blessed are they who are not satisfied to let well enough alone, for on these the progress of the world depends."

While our hearts are full of gratitude for the measure of work being done yet we feel that we should be among the "blessed" ones who are not content with things as they are. You must be among these "blessed" ones too. You are not content that only one-third of the women of the church are identified with the Women's Missionary Societies. You are not content to know that much of our missionary work is suffering because of lack of funds. You are not content to know that while our Board has never actually recalled missionaries yet it has been unable to replace the vacancies in the fields caused by death, loss of health and retirement and has been obliged to make a ten per cent cut in salaries and a twenty per cent cut in budgets.

Many reasons might be suggested for this situation but one reason is that many of the women who are members of the W.G.M.S. are not aware that anything has happened. They have a very hazy idea of our organization and of the work they are helping to support.

One vital necessity for recovery is to get information to all our members. We have a special organ for that purpose—THE WOMENS MISSIONARY MAGAZINE. Making allowance for mothers and daughters and sisters in the same household, there must be at least fifteen thousand homes of members where the Magazine does not go. The system of soliciting individual subscriptions has been tried for forty-nine years and there has never been more than one-third of the membership subscribing. Does it not seem time to try another method? It is evident that no advance can be made unless and until we get more information before our members.

This is the JUBILEE YEAR of THE WOMENS MISSIONARY MAGAZINE—a fitting time to make an ADVANCE. The matter was presented to the W.G.M.S. Convention at St. Louis and the following recommendation was passed: "We recommend, I—That a united effort be made to place a Magazine in every home where there is a member of a missionary society—Women's, Young Women's and Girls' Circle. II—"That under no circumstances shall money for this purpose be taken from the regular missionary offerings: these are sacred. But

that each member be asked to contribute monthly an extra amount to the Contingent Fund of the local society for a Magazine Fund. If sufficient is not received from this source that the Fund be supplemented by special offerings or by some plan adopted by the societies."

Will you as President consult first, your Literature Secretary and then call together your Executive Committee and begin at once to plan to put this Recommendation into effect. Will you please cooperate with the other societies that there may be no overlapping in homes. Read over the entire Recommendation in the July-August Magazine (pp639-640) and also the Editorial in the September Magazine. Bring this before your whole society at the September meeting.

In order to begin it may be necessary to raise a special fund. Let it be understood that after the plan is started each member will add seven cents to her monthly offering for the Magazine Fund.

A ONE HUNDRED PER CENT SOCIETY will receive the Magazine at the rate of EIGHTY-FOUR CENTS for each subscription. This means not a doubling up of readers living apart, but A MAGAZINE IN THE HOME OF EVERY MEMBER.

With the cooperation of every one of our 1431 societies, we believe it will be possible to bring the news of the work and the messages of the secretaries to every member of our organization. We believe this would mean widened interest, more prayer and increased gifts for the missionary cause. When we have reached our goal then we shall be in position to enlist the whole womanhood of the church in a new advance for the Kingdom of Christ.

Yours sincerely,
Mrs. John P. White, Editor,
Mrs. Fannie F. Moore, Treasurer.

NATIONAL PREACHING MISSION BEGINS

The National Preaching Mission, of which much has been said, has now begun. In Pittsburgh the four-day Mission from September 17-20, has drawn together all the churches in a united attempt to bring about a spiritual awakening. To quote one of the announcements: "The need for such a movement must be clear to all thoughful observers. During the last decade or two we have been so preoccupied with the fruits of the Christian life that we have given too little attention to the roots. * * * We tend to forget that we cannot harvest abundant fruits unless we patiently and wisely nourish the roots."

In twenty-one of the cities touched by this mission we have congregations. May our people in all these centers sustain these meetings by prayer and by faithful attendance.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN,
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

THE FAR LOOK

I will lift up mine eyes to the hills
For my help comes down from the height,
From the maker of heaven and earth
Who dwells in ineffable light;
I will sooth aching eyes with their peace,
And bathe tired thoughts in their calm
And find for my weariness rest,
And find for life's wounding a balm.

I will lift up mine eyes to the hills
From the earth's constant fretting and strain;
Too near loom its duties and cares,
Too small seem its loss and its gain;
I will turn for a while to the great
From the sordid, the petty, the mean,
From the close crowding troubles I know
And the ill that I fear, yet unseen.

I will lift up mine eyes to the hills
From the day's dull monotonous round,
And after life's clamorous calls
Their silence is sweeter than sound;
Their beauty and strength blend in one
And their quiet is holier far
Than the din of man's endless disputes
Or his vehement arguments are.

Oh, I need the far look to the hills
And I need the high look to the skies,
Till my spirit grows strong for the strife
And their healing shall soothe painful eyes;
Their stillness sinks deep in my soul
And hushes its throbbing affright;
Lord, Thy strength is the strength of the hills
And I cradle my heart in its might.

A. J. Flint

AN IMPORTANT QUESTION

May a society designate part or all of its Thank Offering for Life Memberships?

No. An individual may designate her Thank Offering for any work for which the Women's General Missionary Society is responsible.

A society can not designate its Thank Offering for any purpose.

A THANK OFFERING MESSAGE TO ALL MISSIONARY SOCIETIES

In the words of another we say:

"The world is full of a number
of things,
I'm sure we should all be happy
as kings."

The world is full of things that each day bring joy and gladness into our lives, but are we happy as kings? We are so inclined to dwell on the unpleasant experiences of

the day and forget the many joyful happenings.

A few years ago we were at a Hotel in Gunnison, Colorado. Over the desk in large letters was the following: It is a privilege and pleasure to live where we have perpetual sunshine, pure air, pure water. This Hotel gives each guest a free meal or free room every day the sun fails to shine here. Then began a long list year by year. Many years the sun shown each day. The date was noted of a few years the sun failed to shine one day of the year. As we read we first thought it did not rain in that section but we soon found out that it did rain and they had heavy rains too. When the storm had passed the sun would break through the clouds and shine. In their record that Hotel counted that day one of sunshine. That is really a true picture of our days—a little cloud and lots of sunshine. It has become too much the custom of the American people to think it is raining all the time. We must change our thinking. To be true children of our Heavenly Father we are to be happy and rejoice in His goodness. The psalms are full of praise and thanksgiving. May our hearts be attuned with anthems of praise for His great goodness to us as we work and plan for our coming Ingathering day.

As we look back upon the days of the year we find the sun has shone every day. There may have been clouds during some days yet through the clouds the sunshine of His love penetrated.

May we come to our annual Thank Offering service with praise for His marvelous kindness and tender mercies and with gifts prompted by our love and gratitude to Him.

He wants our best of devotion, time, thought, interest, enthusiasm, and gifts. May we be willing to give Him our BEST.

We can show our gratitude by enlisting every woman in the congregation in His service. It is estimated that only about one-third of the women of the United Presbyterian church are members of a missionary society. We must work earnestly for the advancement of His kingdom. If we put first things first we will pour into the treasury our thank offerings.

HOW CAN WE MAKE OUR FORTY-NINTH THANK OFFERING OUR BEST

PRAY for it. Pray daily and in your societies and prayer groups.
WORK for it. Decide on a goal in excess of last year's offering.
ENCOURAGE all members to make daily use of the Thank Offering boxes.
ADVERTISE your thank offering service for several weeks previous.
SEND personal invitations. Plan to observe the week previous to "Ingathering" as a week of self denial, thanksgiving, and prayer.
PLAN to give one of the new pageants GIFTS FOR THE KING with twenty-five characters or THE WELCOME GUEST with ffleight characters.
KEEP all interested in Life Memberships and Life Directorships. Senior Life Membership $25.00; Junior $10.00; Life Directorships, $300.00.

In sending these, the name must accompany the money. The treasurer of the society sends names and money to the presbyterial treasurer and she in turn sends to the General Treasurer.

INSTRUCTIONS

1. Order Thank Offering envelopes and leaflets in time to send out a week at least before your "Ingathering day". A personal letter of invitation will be helpful.

2. Plan to meet expenses of carrying on the Thank Offering work in your congregation from the contingent fund of your society, and

never take it from your Thank Offering.

3. Do not retard the work of your Presbyterial Thank Offering Secretary, and mar the annual report of your General Thank Offering Secretary by failure to send in your blanks well filled and on time. Ten presbyterials lost their place on the Honor Roll by one or more societies failing to report. One of these had a perfect record for ten years, four for six years and the others for a lesser number.

4. Blanks for reports from Women's, Young Women's, and Junior Societies will be mailed October 15th to your Presbyterial Thank Offering Secretary. If you fail to get blanks promptly, do not fail to write to her.

5. Do not use your Thank Offerings:

(a) To meet congregational expenses.

(b) To make up congregational pledges to Church Boards.

(c) For church benevolences.

(d) For church or parsonage furnishings or for debt.

(e) For society pledges or contingent expenses.

(f) For any object — however worthy it may be — outside of the mission work under the care of the Women's Board.

Please do not cripple the work your society is organized to support, by diverting your Thank Offering into any channel other than that for which the women of the church are held responsible.

6. The Treasurer of the Women's Board—Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa., will close her books for the 1936 offering on January 1, 1937, hence your offering should be in her hands—through your Presbyterial Treasurer very soon after December 15.

7. See that every family in your congregation is well supplied with Senior Thank Offering boxes for the next year's offering and with the little pink Junior boxes where there are children.

8. Please send all orders for supplies to Thank Offering Department, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

SENIOR LIFE MEMBERS

$25.00 Each

May 1, 1936 to September 1, 1936

16. Mrs. George Mehaffey. Pittsburgh, Pa. By Berean Bible Class of the Seventh Church, N. S.

THANK OFFERING SUPPLIES

SENIOR HELPS

PAGEANTS

GIFTS FOR THE KING (New)	Mrs. O. H. Milligan	10c
THE WELCOME GUEST (New) (8 Characters)	H. Borton	5c
WHAT SHALL I RENDER?	Mrs. O. H. Milligan	10c
DEDICATED UNTO THE LORD	Mrs. Harriet S. Boobyer	10c
THE DECISION (10 Characters)	Mary H. Hendrix	10c
TRANSFERRED TREASURES	Mrs. John Heslip	10c
THE ANGEL OF THE THANK OFFERING	Jeannette Ingram Rees	10c
THE VICTORY OF LOVE	Mrs. O. H. Milligan	10c
CHILD OR SLAVE	Miss Laura Reynolds	5c
CHRISTIAN'S THANK OFFERING	Mrs. O. H. Milligan	10c

WHEN MONEY TALKS	Mrs. O. H. Milligan	10c
THE ALABASTER CRUSE	Mrs. O. H. Milligan	10c
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LEAFLETS

Mrs. Stanton's Thank Offering (New) ..... (Selected)
History of the Thank Offering ..... Mrs. O. H. Milligan
Why Barketi Was Thankful ..... Miss Emma Dean Anderson
A Thank Offering Service in Assiut ..... Miss Mary L. Thompson
Thank Offering in India ..... Martha Payne Alter
The Thank Offering—What It Is—What It Does ..... Mrs. O. H. Milligan
Why I Give a Thank Offering ..... Mrs. John P. White
The Christian's Song of Thanksgiving ..... Mrs. Mary Clokey Porter
How Can We Increase Our Thank Offering ..... Mrs. Walter M. Hopping
Seven Reasons Why Young Women Should Give Thank Offerings Mrs. W. R. McMunn
The Thankful Heart ..... Mrs. John W. Bickett
Gifts to Christ ..... (Selected)
Where Do You Live—Poem ..... Josephine Pollard
An Appeal From a Thank Offering Box—Poem ..... Mrs. A. J. Carnahan
The Little Blue Box—Poem ..... Mrs. Mary Clokey Porter
Give Christ the Best—Poem ..... (Selected)
27 Questions and Answers for Secretaries ..... Mrs. O. H. Milligan
A Place for Small Gifts ..... Mrs. Mary Clokey Porter
Life Membership Fund ..... Mrs. J. B. Hill
Life Directorships ..... Mrs. H. C. Campbell
What is a Thank Offering? ..... Miss Ida B. Little
For Roll Call—Gleanings on Giving
Thank Offering Questions for Monthly Program (10 in set) .. Mrs. Arthur A. Charles
Consecrated Givers ..... Mrs. Mary Clokey Porter
Our Gifts-Book Mark ..... Mrs. O. H. Milligan
Gratitude ..... Mrs. O. H. Milligan
Prayer Our Best Preparation ..... Mrs. O. H. Milligan
My Mite Box
Thank Offering Service Invitation
Thank Offering Poster
Duties of a Thank Offering Secretary
Envelopes—Senior, Young Women's and Junior
Boxes—Senior and Junior

JUNIOR HELPS

PAGEANTS

THANKFUL LAND (New)	Mrs. C. W. Fulton	5c
THE GRATEFUL HEART	Mrs. Harriet S. Boobyer	5c
MOTHER GOOSE CHILDREN LEARN NEW LESSONS	Mrs. John Heslip	5c
MISSIONARY MAGIC	Mrs. John Heslip	5c

JUNIOR EXERCISE—PRAISE AND THANKSGIVING.Mrs. W. R. McMunn 5c
ON THE WINGS OF PRAYER.....Mrs. Paul Carson 5c
OUR LAND AND OTHER LANDS FOR CHRIST.....Mrs. W. J. Dickey 5c

LEAFLETS

The Lament of a Missionary Box—Poem (New)
Little Brother's Offering.
Egyptian Juniors' Thank Offering Service.
The Junior Thank Offering—Why?
The Story the Mite-Box Told
The Doing-Without Box
Maggie's Gift.
The Flower Gift.
Boy's Thank Offering.
"Self-Denial Week."
The Gift Without the Giver.
The Missionary Potato.

Boxes, Posters, Invitations, Envelopes, Leaflets—free for postage

SUGGESTIONS

PLEASE order all supplies early and enclose postage with order for free literature. Twenty-five boxes require the pound rate of postage and 50 boxes two pound rate.

Mail orders to MRS. O. H. MILLIGAN, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

BROCHURES

Brochures for your Bibles—

Ready now at the Literature Department, 209 Ninth St., Pittsburgh, Pa.

On these are printed Scriptures for the use of Prayer Groups.

Can have them if you wish.

Hurry to send your orders.

Unite with others in their use.

Remember to send five cents a dozen to cover mailing expense.

Every one interested in the work of the W.G.M.S. is welcome to one.

Young Women's Department
including
Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

NEW ORGANIZATIONS

Cedar Rapids Presbyterial reports a new organization at Reinbeck, the Alta French Circle. The president is Jeanne Mooty.

The fall is here. Six months of the new church year have already passed. In six months a report of the work of the year 1936-1937 will be due. You will need to work swiftly if your presbyterial has new societies to its credit—and why should it not have such credit? Give the girls and young women in your midst the same opportunity they would have if they were in some other communities. There is no discrimination in this suggestion for no names are given. Your presbyterial may have some very good reasons for not forming at least one new society, but—again—there may be no such reason. Do you know that there are nearly one hundred and seventy-five congregations over the church with sufficient membership to maintain one or more young women's societies which have no such organization? There are other congregations that need a circle to take care of their girls not as yet planned for. Have you classes of girls in the Bible School that are receiving no missionary training? Is it quite fair to not offer them this opportunity for unselfish development? After all, as Christians they are expected to do their part in bringing in the Kingdom. Will you not help them?

RALLIES

One presbyterial planned to have its rally or sectional rallies early, very early, in the fall. By the time this note is read, the societies in this presbyterial will have received inspiration for the work of the fall and winter. We shall look for an even greater advance on their part than the previous year, and they did well then!

There is value in having the societies in a presbyterial become really acquainted. The rally is one way to accomplish this, whether it takes place at the presbyterial meeting or at a different time. The societies should feel a kinship and have a pride in the work of every society.

SOMETHING NEW!

This seems to be the favorite motto of the age. Newspapers and radio echo the very inmost thoughts of big stores and all kinds of business when they proclaim in many ways that something new is available for the public. Besides, you are assured that one or other particular new thing will make you extremely happy; in fact, you are

made to feel that without it, you will be hopelessly passe or unutterably inconvenienced or in danger of losing all that life counts dear in this particular line!

People who have always lived in a circumscribed community amounting almost to isolation do not feel the urge for constant change as do those living in the ceaseless whirlpool of life as in the crowded city where the idea of the *new* is continually foisted upon them, whether styles, wearing apparel, utensils, furniture and what not.

But the desire for the new is not confined to material objects. There is constant reference to the need for the revamping of almost every type of organization, the church with its auxiliaries included. In fact, so much stress is being laid on the need for various changes in the church and its missionary work that those outside the church must be impressed with its present inefficiency, a very much exaggerated and erroneous impression. (There are some very restless souls in the church, too). Is there danger of creating the impression that the church exists principally for correctness in form and up-to-date-ness in program and comfort? Is there the greater danger of deleting or, at least, obscuring the real purpose of the church or of moving from its central place the cross of Christ with all that it means to the world's multitudes?

That "something new" amounts to almost an obsession is observed in the near-frantic pleas for new ways, new materials, new ideas. Will something new thoroughly satisfy? Perhaps so. And that something is a *new devotion to Christ and His work.* This devotion will not come if our hearts are not cleansed from selfishness, the principal reason for our failures. External matters will not weigh so heavily when we are right in our hearts, have the true attitude towards God and man. Then may we expect a peace of heart and a contentment of mind that are possible only to those who rest in God's will. That is *not* easy is it—or is it easy?

Should the new be discouraged then? By no means. But the *first* thing we need is a *re*-newed purpose to do our part in the church and its auxiliaries. Without this it will be of little avail to introduce new plans of whatever type.

Something *new* to do?
Something *new to* see?
Best of all by far is—
Something *new* to *be!*

EGYPT SPEAKS

IV.

WORK FOR, WITH, AND BY YOUNG WOMEN IN ALEXANDRIA

"Alexandria has one young women's missionary society of about thirty members, in the Central Girls' School and an active alumnae association connected with the school," writes Miss Ethel Weed. "There are young women in each of the fifteen weekly or bi-weekly women's meetings conducted by Bible women, pastors and evangelists in the city and district, as well as in the four women's missionary societies. A girl about twenty years of age is the backbone of the bi-weekly meeting as Ezbet Mansour. She is a girl who was educated to about the seventh grade in our Tanta School and the only person in the meeting who knows how to read. She has taught the other women verses assigned by the Bible women and has gathered together those of them who would come for daily Bible reading and prayer.

"A new Thursday afternoon meeting opened last October, not included in the women's meetings mentioned above, is made up almost altogether of young women and school girls brought together by Miss Olga Kurullus. Miss Ku-

rullus was added to our staff of workers for women in September. There are about thirty in regular attendance, most of whom were not educated in our schools. These women know very little Bible.

"The hour of their meeting is spent in worship and Bible study. Miss Olga spends the rest of the day calling in their homes. They have developed an eagerness for learning hand-work, and in a recent visit to their homes, I saw numerous 'first pieces' of embroidery, crochet or knitting as a result of Miss Olga's teaching and encouragement. We hope later to organize these young women into a 'Martha Club.' The members will pledge to spend a part of each day in worship and will make their homes places where the members of their families like to be and where Jesus himself will love to abide.

"Mrs. Gordon's class of unmarried girls in their twenties, including a few of teen age not only meet for Bible study on Sabbath afternoons at Sabbath School, but have been coming to Mrs. Gordon's home for a few hours together twice a month. They spend most of the time sewing and take work home to do. As the result of five months' activities, they have been able to send fifty tray cloths with embroidery or crochet to Tanta hospital and a dozen and half combinations to Fowler Orphanage. Much of the material used in making these articles was furnished by the girls themselves or by other young women of the church.

"During the past two months the lessons have been conducted by Linda Nashed, one of our finest young women, and a radiant Christian. Questions are made out by Mrs. Gordon and given to the members of the class for use in preparing their lessons and form the basic discussion in class.

"Miss Linda Nashed is also president of an active W.C.T.U. organization in Alexandria and Secretary of the Women's Missionary Society. She is engaged to be married and will be leaving in a few months to make her home in Mansura. Alexandria's loss will be Mansura's gain!"

Miss Elizabeth White sends a few lines concerning some of the alumnae of Alexandria school—activities not being essentially missionary but a step in the right direction.

"Our alumnae meet month by month. We have speakers in to present various needs of service every once in a while such as nursing, kindergarten work, and various forms of social service. Then we furnish ways for them to participate as a group in social service projects. For instance, at Christmas the girls gave of their funds for clothing for poor families. This month we have bought material and are sewing for the babies in the wards of Tanta hospital.

"They keep active in their reading interests and take turns reporting on books of interest and current events. A number of the girls are teaching in various schools in the city and a few have gone to other schools for further specialized training. The girls of the alumnae who were Girl Guides have become Rangers. Some of the girls take an active part in religious work, as Linda Nashed and Olga Kurullus and all who are teaching in our own or English Mission Schools."

Miss Lucia Dwight sends information regarding work in Beni Suef:

"In Beni Suef we have a Young Women's class which meets in the Community Center twice a week from 9:00 to 10:00 A.M. We have Bible study and dress-making. Occasionally we have cooking and art. The girls take books from the school library for personal reading at home.

"In all our women's societies we have a number of young women who are members and take part in the meetings, help in special pro-

grams, but do not find it practicable to organize a separate young women's society. Many of the older women are illiterate so they need the help of the young women. However, we do have educated women in all our societies who take part and are active workers.

"Out in the district we have young women who are taking regular reading lessons. In Bush, one young woman, Miss Malika, led our missionary meeting yesterday for the first time and did well. Several others will take turns, too.

"In Ashment in a Boys' School we found a class of girls who have no sewing, so we shall give assistance twice a month—better than none at all.

"The field is white unto the harvest!"

This is the last but one of the letters or reports from Egypt. We trust that our societies have profited by the reading of these accounts which give us some idea of the work of our young women in Egypt. Perhaps some of the ideas given might work well in America. Have you noted the enthusiasm and earnestness displayed in these articles? And have you observed how some of the girls give of their time unsparingly? Not all the good is on this side of the Atlantic.

We shall hope to hear from our Egyptian sisters again. Will the leaders keep this in mind and forward information so that it may reach America early in April. If some one from India or the Sudan reads this request, please consider your field.

YOUNG WOMEN'S SPECIAL COLUMN—INDIA

II.

THE PASRUR GIRLS' BOARDING SCHOOL

Miss Mary Lawrence was in charge of the school for several years—1902-1908. This was early in the life of the school. Miss Lawrence brought order out of chaos in the matter of getting those orphaned girls started on the way to learn to read and write. They had to learn the vernacular of the Punjab which was a foreign tongue to them, so in this Miss Lawrence had quite an undertaking. She also added to the physical equipment of the school in the way of buildings. In a large way, she helped to get the school on its way to become a real Christian influence in the community.

When I went to the Mission in 1911, this School was called the Girls' Industrial Home and Miss Josephine Martin was in charge of it. As the famine orphans and widows died off (as many of them did of tuberculosis—or were married and went to their own homes), there was room for others. So the village Christian parents were asked to send their little girls to this School in order that they might be educated and trained for useful, Christian lives. It took much pleading with the parents, but always there were some to respond.

And then here and there over the Mission, very small children were now and again found—children who needed a home. The Pasrur Industrial Home became a haven for them. Thus when I went into the Pasrur School in 1914 there were about one hundred and ten women and children; a few were women, a few famine orphans, some were village Christian girls and some children under school age. The women cared for these babies. At that time the school was well organized and was doing five grades of regular school work.

Dora Whitely.

Note:—We hope to add another installment next month. Miss Whitely hopes to continue for some little time adding to this set of talks. We might say that we are hoping to receive material from some other special object workers. Miss Coie is home now and may soon be suf-

ficiently rested to tell us something new about Khartum North Girls' School. Miss Sallie Dickey wants to have a little chat with you soon. Keep watching for news from some one of the Y. W. Special missionaries. See Directory in Magazine for home addresses.

METHODS

SOCIETY PROGRAMS

The Elizabeth Ayers Circle of First Columbus has sent a copy of its new year book by way of the president, Mrs. Dora Zirkle. The cover hints at the major study of the year, a tinted outline map of Africa with the cross in gold laid over the heart of the continent. Under the map are these words, "Christ shall have dominion."

Another feature is the page on which is noted that the program was dedicated to Mrs. Ayers, the inspiration back of the organization of the society, and Miss Connett who has given faithful years of service as advisor.

At one meeting, the Young Women's societies of other United Presbyterian churches of the city were guests of this society, a good type of publicity. Such a plan also magnifies the missionary society before the world.

Another type of society sent its program for the "corner." It was that of the Ladies' Aid of First N. S. Pittsburgh. This society has nine monthly meetings at which a regularly appointed leader develops a definite devotional subject. This society holds a Thank Offering service, contributes to the regular work of the WGMS. It also gives support to the Women's Association. Sewing finds a place when there is a demand for it. A committee is responsible for the communion articles of the church. Local relief is not overlooked. It might be said that the society has a program at most of its meetings, perhaps a guest speaker now and again.

A SPECIAL PROGRAM

The Ruth Ardrey Circle of Torrington, Wyoming, was hostess to the "Mother Society," the Women's Missionary Society, at a Mothers' Day party at the church on the evening of May 7. The basement of the church was furnished and arranged to create a home-like atmosphere. About thirty-six members of the two societies enjoyed the evening together.

The following program provided the entertainment for the evening:

Piano solo—"Love Dreams," by Miss Helen Hofgard.

Words of Appreciation, by Miss Margaret McConnell.

"Blest Be the Tie That Binds," sung by entire group.

Reading, "The Soul of the Violin," by Mrs. Helen Hudelson.

Miss Mary Clemens sang—"Songs My Mother Taught Me" and "Bless This House." Accompanist, Miss Elizabeth Clemens.

A playlet entitled, "Why the Missionary Meeting was a Failure," was presented by Mrs. Phyllis Wright, Mrs. Hilda Poage, Mrs. Gladys Whipple, Mrs. Eleanor Ernst and Mrs. Hazel Kjormoe.

At the close of the meeting, a salad course was served by the hostess. Each member of the guest society was presented with a pink carnation as a remembrance.

Note: This is our only Y. W. Society in Wyoming. We are glad to give it this publicity.

Girls' Circle Program

By MRS. J. C. SMITH, 1860 Shaw Ave., East Cleveland, Ohio

WORKING FOR THE NEGRO WITH JESUS

PREPARATION—The material to be used in the talks by the girls is to be found in this issue of *The Womens Missionary Magazine.*

The songs are to be found in the Bible Songs Hymnal. Because the Negro expresses his feeling in song so frequently, we have used much music in the program. If you have a singer or group of singers who can sing Negro spirituals well, by all means have them sing suitable ones instead of the Bible Songs as indicated. Victrola records of spirituals may also be used. A book of Negro spirituals may be purchased from the Literature Department for 25c. If the Bible Songs are used, give everyone a list of the numbers and stanzas to be sung. The songs should not be announced, the signal being the chord struck by the pianist.

The tall white candle signifying the Presence of Christ is to be used as in previous programs. It is lit when the words of Jesus, "And lo, I am with you always," are spoken.

INVITATION — Cut double from folded tan or cream art paper a basket shaped like a bushel basket. Sketch in the outlines and lattice work of the basket in brown. Extend the top of the invitation somewhat so that cotton may be pasted on it, letting some come down over the front and sides to give the effect of a heaping basket of cotton. These words may be printed on the inside fold. . .

Come and learn of the land of cotton;
Of the folks who pick it, too—
Program's fine, with lots of singin'
And a welcome just for you!

PROGRAM

Prelude—Swing Low, Sweet Chariot

Leader—O come, let us worship and bow down, let us kneel before Jehovah, our Maker.

For He is our God, and we are the people of His pasture and the sheep of His Land

Song—Under His Wings — No. 98, Stanzas, 1, 2, 4.

Leader—Tonight we are to consider "The Negro in America". We are to learn of those who have loved these "little ones" of another race in our own land, and in serving them have done it also unto Him. For those who have served this race so well in the past and in the present, and for the youth who will be serving in the years to come, we have the words of Jesus, "And lo, I am with you always," as spoken unto them. (light candle).

Song—Strengthen Us for Noble Duty —No. 97, stanzas 1.

Leader—The Negro came indeed to a New Deal when he came to America. We will hear how he came to a world of slavery.

Circle Girl—Tells of slavery in America. (See article, 'The Negro in a New World' by Mrs. Boobyer, page 68).

Song—Out of My Bondage—No. 239, stanza 1.

Leader—The Negro is in a new economic world today also—the world of the Depression. Is it a harder life than the one he lived during the period of slavery?

Circle Girl—Tells of conditions of Negroes in industry. (See same article, page 69).

Song—I'm But a Stranger Here—No. 253; stanzas 1,3,4.

Leader—It is interesting to know that the United Presbyterian Church has always been interested in the Negro, and early established schools. You will want to hear about them.

Circle Girl—(with map). Tells of Joseph McKee and his work, and very briefly of other schools mentioned in Early Negro Schools, Page 70. Note Knoxville; Thyne Institute at Chase City, Va.; Norfolk Mission College at Norfolk, Va. Note also the five mission schools in the "Black Belt"—Miller's Ferry, Prairie, Camden, Canton Bend, and Arlington. Other schools now discontinued in Tennessee and Virginia may be mentioned.

Song—I Am Praying for You—No. 246, stanzas 1,3.

Leader—Today there are 118 Negro Colleges, of which eighteen or twenty are fully accredited, with some 50,000 students. May we hear a little about a few of the best known?

Circle Girl—Tells briefly of a few of these institutions and their work. (See Racial Institutions and Movements, page 72). Include also Knoxville College for which see July-August, 1936 issue, pages 704-705.

Song—Guide in Truth—No. 29, stanzas, 1, 3.

Leader—How the Negro has justified our faith in him! What abilities and talents have been discovered, and how remarkable have been the achievements attained by members of this humble race. Perhaps you would like to hear of some of these "great hearts."

Circle Girl—Gives brief sketches of Dr. John A. Cotton and Mrs. Mary McLeod Bethune. (See Negro Personalities, page 74).

Song—He Helped Us—No. 11 stanzas 1, 3.

Leader—We are very fond of these words of comfort in the 14th chapter of John. How much more comforting they must be to the people of a race whose lives and whose hearts have been troubled indeed for generations.

Reads John 14:1-6.

Song—Come Unto Me—No. 9, stanza 1.

Circle of Prayer—for our missions and our missionaries, and other institutions and staff members working with Jesus for this needy race; also for the Negroes themselves—the children in school, the young people and their problems, the families and their homes, etc.

Close with the Twenty-third Psalm in unison.

Read one of these books this month:
The Story of the American Negro By Corrine Brown.

Uncle Tom's Cabin—H. B. Stowe.

Brown America—Embree.

Up From Slavery — Booker T. Washington.

LOVEST THOU ME?

"'Lovest thou me?' Once again he is asking,
Our heart's devotion to him he would prove;
Love is the test of our profession,
Yea, of his Kingdom the watchword is love.

"'Lovest thou me?' Hear the voice of the Master
Asking this question of you and of me,
Listening, he waits with ineffable yearning,
What shall the answer we make to him be?"

—*Selected.*

Home Missions Department

MRS. WM. S. COOK, 1201 6th Ave., Beaver Falls, Pa.

The past month has been vacation month for the majority of our home missionaries. Prior to vacation, Daily Vacation Bible Schools were the order of the day. Miss Mary Jane Zucchi of our Cranston, R. I., mission had as helpers her father, Rev. Mr. Zucchi, and her brother Benjamin who had charge of the boy's group in Bible study and wood work. Six new families were gained to the Sabbath School through the vacation school. Only sixty-seven children were enrolled, as it was impossible to take more with only the three workers.

Miss Mary Geyer of the 44th Street mission New York City had eight assistants in her school with an enrollment of one hundred and fifteen. Only twelve of that number were Protestants. The rest were Catholics, Jews and Greeks. On Palm Sunday a little nine-year-old boy one of the Junior Society united with the church. At the next communion his father and mother (who were Catholics), his grandfather and grandmother and an uncle united with the church. "A little child shall lead them."

Miss Ruth Findley also reports having a D.V.B.S. "Since the atmosphere is filled with rumors of war we chose as our theme, "Soldiers of Peace" or "Enlisting in God's Army." We were fortunate in having the services of a children's teacher of dramatics and music, a teacher of hand craft, also the services of a professional story teller, who gave his lunch hour to the vacation school. He had a good knowledge of the Bible stories and his stories always had a splendid moral." Seventy-nine children were enrolled.

Miss Mary Jamieson, Ingleside, San Francisco, Cal., is encouraged over the increase in attendance in the Bible School. During July and August the attendance was very low. The first of September it had increased from seventy to one hundred and forty. The Junior Missionary Society has also taken on new life and is making plans for the winter's work.

Miss Ella Montgomery who has served so faithfully and efficiently in the East Mansfield, Ohio congregation for twelve years, closed her work the last of August and has returned to her home in Washington, Iowa. Miss Workman carried all the duties of a pastor except administering the sacraments. The congregation and Sabbath School have carried all the running expenses of the work except the salary of the missionary. The work has developed slowly but surely. A firm foundation has been laid. The work is now ready for a pastor, and we trust that the right man will soon be procured to carry on the work that has been so well established. Miss Montgomery has not been in good health for several months. We trust that a good rest in her home will soon restore her to normal health. Her name is now added to our retired list. I am sure that you will remember her in prayer and the work that is so dear to her heart.

On Sabbath afternoon, September the sixth, a memorial service was held in the Westland Mission in honor of Mrs. Maude Morrison who was "called home" following a surgical operation, May 19th. Miss Zelle McCoy presided at this service. The Memorial address, "Memories of Friendship," was by the Reverend Ralph Kemper. A bronze memorial tablet was dedicated by the Reverend Clyde Myers, and the tablet was unveiled by two young girls of the mission, the Misses Irene Hotchkiss and

Ruth Atchison. Special music was furnished by a mixed quartette, friends of Mrs. Morrison from West Virginia. Tributes were read from the president of Chartiers presbyterial, and other friends who could not be present. The home secretary, as a representative of the Women's Board, presented a tribute telling of the loving, faithful service Mrs. Morrison had rendered during the eleven years she had served the mission. The following was printed on the program used at this service. "In the year 1925 Mrs. Maude Morrison was appointed to carry on the work at the Westland Mission which had been so well started by Miss Romain Russell and her helpers. From the very first Mrs. Morrison depended on her Heavenly Father for guidance and never did she make a decision without first communing with God to know His will. This was the key to her success in the winning of many souls for the Saviour whom she loved. Tirelessly she worked from year to year facing many difficulties, but going resolutely forward in her endeavor to make Westland conscious of the Divine love and power of God. Although God so suddenly called her to rest with Him in the Heavenly Home, the influence of her words and of her Christian life will live on in the hearts of those who knew her, and many will 'rise up and call her blessed.' She rests from her labors and her works do follow her."

EZEL SCHOOL

By The REVEREND RAY M. DAVIS,
Ezel, Kentucky

Vacation days are over and we are at it again, with the largest crowd we have ever had on opening day. With the limitations of space in our school building, it is needless to say that we are almost perplexed with our problem for more room, but so far we have been able to handle the children. New students have come from every direction, and they continue to come. Our territory is somewhat limited, but those bounds have been broken and the field is widening. I hope our readers will see the significance of that. We want the influence of the school to increase, and apparently the efforts of the past toward Christanizing education are bearing fruitage for the Master in the minds and hearts of people. Truly we are happy for the right associations of the past, and when we look upon those who have already attained in our school, it makes our heart rejoice; but with many new faces among us, and new responsibilities upon us, we recognize that if the Kingdom is to be brought about we must all the more seriously face our task in the power of God. We want your prayers and interests as we start another year of labors among this fine group.

All the teachers report having a restful and profitable vacation. Miss Helen McLenahan, of Adamsville, Pa., our one new teacher, comes as the teacher of English and music. Teaching is not new to her, as she has taught several years in Pennsylvania and New York. We are happy to welcome her to our staff and ask for her and for all who labor here, your earnest intercession. Mr. Revis Carr becomes the manager of buildings and farm. Mr. Carr has always lived here and knows the community and school as well as anyone we could have chosen. He will also teach the Manual Training in the school, and we are sure of a fine production of finished materials. The other teachers are: Miss Sara M. Conrad, Principal, Miss Sara M. Dinsmore, Mrs. Ray M. Davis, Mr. Thomas Gabbard, Mr. William Heagen, in the High School; Mrs. Thomas Gabbard, Miss Ruth M. Bemis, and Miss Helen Worrall in the lower grades.

The summer has been one of anxiety because of the disastrous drought. The last good rain we had up to the present time, September 1,

was in March. There have been rains occasionally, but not the soaking kind, and these were followed by intense heat and hot winds that parched everything. At the present writing we are beginning to have a few showers, and things begin to look a little green. Perhaps we can sow wheat, prepare lands for other crops in the spring, and provide early pasture for stock. But we have the winter before us, with empty larders, empty barns, depleted and barren fields, patched clothes, if not ragged, high food prices and no money. The situation is all but tragic in many families. Young people will go to school as long as they can stand the weather, and if there is no help available by that time, they will have to quit. The aid that will be given will be too little to help all who need help. Frankly, we look to you to come to our aid in sending us used clothing. Our call is urgent and the need is immediate. We go on in faith believing that this appeal, and others will find responsive hearts.

Plans are being made for special services for two weeks, beginning September 28. Several years ago we had as our minister for these meetings which are held every year, the Rev. W. C. Harold, now of Spencer, W. Va., who then lived at Moundsville, W. Va. We are glad to announce that he will be with us again this year for the meetings. He always has a spiritual message from God's Word, and with preparations being made for his coming, we are sure that you will join with us in praying that the Spirit may move mightily among us and within us during this time and the days to follow.

The church work and attendance during the summer have been most gratifying. There has been a larger and more regular attendance than usual during the summer months. This speaks well for the spiritual interest of the people. There has been some serious sickness which has caused many of our regulars from attending. We are glad to report that there have been no deaths, and while some are still seriously ill, we trust that their witness bearing during these trying times has been a blessing to all of us. In the church work we would especially note the interest among our young people. The Intermediates have had regularly from twenty to twenty-five in attendance, and two of our young ladies have had charge of this work. The Seniors have had fine attendance, interesting and helpful meetings. The leaders of these organizations are really putting forth efforts to make their organizations active agencies for the ministry of the Gospel.

The scriptural injunction used so much is the one we close with upon this occasion. "Brethren, pray for us." No words could better express the yearning of our hearts than these. Through your prayers we shall be made conscious of God's presence and blessing, and you will receive rich blessings in return.

A PRAYER

"Give courage, Lord, when dark the night
And tempests fierce arise,
When roads are rough and foes assail
And clouds obscure the skies.

"Give to me strength of brain and arm,
And courage for my task;
A will to labor humbly on,
Just this is all I ask."

—*Selected.*

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

INDIAN ARROWS

During the month of August several picnic parties visited our Tama Mission: from the Missionary Society of Amity U. P. Church came a party of 26; from the Society of Scotch Ridge 45 in nine cars toured the Reservation; and from the Y. P. C. U. of Albia a party of 14. These visitors are getting first-hand information about our Mission. We wish more of our friends might "come and see" for themselves.

Two Indian girls, now in Tama High High School, are eagerly looking forward to going away to school. May we pray for them that the way may be opened, that money may be available and that the proper school may be chosen.

Rev. Matthews writes that there has been much sickness around Simnasho and there were six deaths—three babies and three adults. One of the adults was the father of Harry Peter, a boy who made a confession of his faith in Christ at Warm Springs at Easter. Harry died of pneumonia last May, and now the sorrowing wife and mother is left alone. Our missionary is trying to bring her the peace and comfort of the Gospel.

EDUCATIONAL LOANS

The Indian Reorganization Act has provided for educational loans to Indians. Indian youth has responded enthusiastically to the opportunity. Today 375 Indian students with the aid of these loans are enrolled in institutions of higher learning throughout the United States; 263 of this number are in colleges and universities studying for such professions as law, medicine, forestry, engineering, teaching, journalism, agriculture, home economics, nursing; the others are in trade and vocational schools. The majority of requests indicate that Indian young people are anxious to return to work among their own people after their training is completed.

(Mrs. Ruth M. Bronson, Associate Indian Guidance Officer)

AN INDIAN GIRL'S CREED

I believe as a school girl of Lac du Flambeau, (Wisconsin) I should

1. Be cheerful, courteous, truthful, and just.
2. Be prepared to live in an imperfect world with imperfect people.
3. Start out to live a victorious life.
4. Set out to find and to stress the good in the world and in people.
5. Be loyal and sincere in friendship, too noble to speak ill of anyone.
6. Practice good sportsmanship.
7. Be willing to forgive and forget.
8. Fit myself for an occupation that I will love.
9. Think pure thoughts, for our thoughts rule our actions.
10. Seek to know God and His plan for my life.

"As monumental bronze, unchanged his look,
A soul that pity touched but never shook.
Trained from his tree-r o c k e d cradle to his bier
The fierce extremes of good and ill to brook;
Impassive, fearing but the shame of fear,
A stoic of the woods, a man without a tear."

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 905 Publication Bldg., Pittsburgh, Pa.

HIRSTIAN ITIZENSHIP

I know, dear reader, that your startled eye has just taken in the above title! It is not the result of typographical errors; it has been written that way purposely. Some of the **"C's"** which we must not leave out of our Christian citizenship at the coming election are these:

At the Climax of Caucuses and Campaigns, there Comes a Call to all Concerned (and who is not?) to Choose from among the presidential Candidates that one who will Control our government at the Capitol for four years, Choose the Cabinet, be the Custodian of our funds and resources and direct the Course of our national affairs with all the Consequences therefrom. Is it any Concern of ours as to the Character and Caliber of this man? Is it of Crucial importance whether he will Curb wrongdoing and have the Courage to lead the nation in righteousness? Should women be interested in a new Crusade against the Conditions prevailing in this Country due to liquor, and in the Championship of the Sabbath Day?

The Congressmen to be chosen, also—should they be Competent men, standing for the right without Compromise? Or will they be Corrupt men, Careless of the welfare of the land just so political Causes are furthered? Shall those be Chosen for Congress whose election will be a Calamity of which we, the Citizens, will bear the results, or shall they be those who will set in motion s u c h Circumstances and bring about such Conditions as will give America what she needs in her Civic life at this Critical time?

But the **"C's"** which are missing all too often from the citizenship of even the women of the Church are those in the words "Christ" and "Conscience." Christ—who should be the inspirer of even our political actions, the cornerstone by which our civic life should be lined up. Christ—who gave the Sermon on Mount as the New Constitution for the world, surely He would have His followers in a modern day relate their Christianity to their citizenship. Conscience — t h e r e are probably few times when we have to make decisions as to things politic that we do not truly know whether the issue in question is fundamentally right or wrong, but we let political adherences and arguments decide our ballotting. We let some "modern angle of thought" have sway over the age-old principles which have never changed as the bases of successful living for men and nations. God give us quickened consciences—may we put right before political expediency.

NEW LEAFLETS:

The Voters' Obligations

Helpful Hints On Harmful Habits

Status of Control Of Traffic in Alcoholic Liquors.

NOT NEW BUT STILL EFFECTIVE

Do You Vote?

Yours It Is, Young Woman, To Vote

Bible References On Citizenship

The Good Citizen

The Stay-At-Home Vote

The Ballot

Get Out The Vote

Foreign Department

MRS. J. D. SANDS, Secretary, 5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
NOVEMBER

Miss Marie E. Cash	November 3
Miss Jeannette L. McCrory	November 6
Miss Isabel Simpson	November 6
Miss Carol E. McMillan	November 15
Miss Ethel L. Weed	November 17
Miss Betsy Fleming	November 26
Miss Margaret A. Bell	November 27
Miss Leota Cabeen	November 30
Miss Aulora R. McIntyre	November 30

SOMEONE HAD PRAYED

The day was long, the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted—but I did not know
Someone had knelt in prayer.

Someone had prayed and faith, a reaching hand,
Took hold of God, and brought Him down that day!
So many, many hearts have need of prayer—
Oh, let us pray!

Grace Noll Crowell, in Good Housekeeping.

Two members of the Women's Board attended the Foreign Mission Conference in New Wilmington, Pa. August 7-14 with great pleasure and it is hoped with much profit. A wonderful spirit prevailed among that fine group of young people; more than six hundred were registered. There were mission study classes and Bible Study hours for all, adults and boys and girls of various ages in the mornings; swimming and games of all sorts in the afternoons; and Vesper services at Hillside and tent grounds, and popular meetings in the big tent every night.

The large platform was filled with missionaries one night, a representative from each of our fields speaking. On another evening a splendid, most effective pageant portrayed scenes from our four fields. There was much prayer for our work during the entire Conference, and a spirit of enthusiasm and renewed hope and interest in missions culminated in a rededication of life to service. Among the many interesting addresses made were those of Mrs. Stanley Jones and Mrs. William Hockman and Mrs. Robert Hockman, mother and wife of our lamented Dr. Hockman who served in the George Memorial Hospital in Addis Ababa and lost his life last year during the war in Ethiopia.

A Post-Conference of missionaries home on furlough and representatives of the Foreign Board and the Women's Board was held August 15-17. The theme chosen for consideration was "Foreign Missions in a Changing World." Vital problems on the work in different fields and the home base were discussed and plans suggested for more aggressive service. Pray that these two Conferences may mean much in the building of Christ's Kingdom.

EGYPT

Cable messages have been received informing us that two of our missionary parties arrived safely in Egypt. For this we are thankful. A few of our missionaries are scheduled to go later and Miss Helen Martin's return has been delayed for a few months in the interest of the Girls' College, Cairo.

Vacations are over and missionaries at various posts are rested and renewed in body and spirit, ready for work and the best of service. The schools are being opened with good prospects and registrars are kept busy. At the Cairo Girls' College a chamberlain to His Majesty, the young King Farouk, came one day to see about entering his daughter and a niece.

Work in the evangelistic field is opening up in an encouraging way. One missionary writes of the work done during the summer by some of

her girls and speaks of it as a miracle. A year ago in June, in response to the requests from women who could not read a word, she put a new teacher out in the village to give reading lessons. Now fifteen of these women and big girls are reading from the Bible. Some have read the four gospels through and one is beginning to memorize the Helen Gould memory verses, consisting of 509 Bible verses. They each have a copy of the book of Genesis and study the chapter for the regular women's meeting each week and go to the meeting ready to tell the story.

This missionary is much interested, too, in work among the young women in one village. It started just a little over a year ago and is growing all the time. The Sabbath School class average attendance for the first twelve months was twenty-two. Ten of these girls have joined the Church and seven of them are willing to go to any of the villages to help the missionary with the work among the women. Twenty-two of these girls are willing to teach their own Sabbath School class. It is thought that these volunteer workers will have a much better influence upon the village women than a paid worker would have.

One of the most promising phases of the work is the missionary societies. There are seventeen in one district, and three more societies are asking to be organized. This particular missionary has seventy-two villages where work is organized and she has twenty missionary meetings to attend every month.

While there are many encouraging features in our work, some anxiety has been expressed on account of the lack of new workers. It is thought that at least four new missionaries should be sent out this Fall to be prepared for the time not far ahead when our older workers must retire from active service. Let us pray that more workers may be raised up to carry on the work until Egypt shall know the Lord.

Rev. Robert W. Walker served as a missionary in Egypt from 1904 to 1934, when ill health enforced his return to America. He was called to his Heavenly home during the past month. His life was a fruitful one. In 1930 his daughter Helen enlisted in this work beloved of her father and has finished one term of service. She came home on furlough last June, in time to spend a few weeks with her father. Our sympathy goes out to Mrs. Walker and her family.

INDIA

India has had its usual hot weather and we have had some echoes of its effects upon our missionaries. In May the heat was terrific but fortunately the rains came early and fell in June instead of in July and August. Most of the women went to the hills but a few had to remain and face the heat. How they did enjoy the cool pine forests and refreshing rains when they were at liberty to go to the heights, away from the scorching plains!

Letters have been received from many of the missionaries telling of the sorrow felt in the sudden death of Miss Sara Moore. There has been much concern about the health of her sister, Miss Henrietta, as she had been ill for some time. The Locating Committee is finding it difficult to decide who shall take care of the Elliott Dispensary at Pathankot which was re-opened just last year and was in charge of Miss Sara Moore.

The Sialkot Hospital has been having a very busy summer as the number of patients has kept up well. Both doctors and nurses had been feeling the need of a rest time before they got away to the hills late in the season. They planned to be back to welcome Dr. Bramson who was due to arrive on September 16 to assist Dr. Sharp. Since

Dr. Hunsberger left in the Spring Dr. Sharp has had some very difficult cases and has appreciated the help of a young doctor from the British and Military Hospital in some of the operations. The oldest son of the head master at the Christian Training Institute was brought in very ill with what proved to be meningitis, but the case came on very well and it is hoped he will recover.

Miss Ruth Warnock
Who sailed for India September 1.

Dr. Hunsberger of Sialkot Hospital has been having very delightful experiences since she left India. She spent a month in Vienna very profitably, not only from the medical viewpoint but from the musical and artistic as well. She was the guest of her aunt and cousin who took her on their travels to many of the European countries. She spent some days in Budapest, enjoying some old-world romance, and was especially interested in the Hygiene Museum. They then went to Berlin for a few days and saw much of the Hitler regime. The Germans are building aeroplanes on a large scale and everything there seemed to be in preparation for war. In Warsaw they again saw the old world. Leaving Poland, they went on into Russia and visited some of the hospitals. Later they spent some time in Sweden, Denmark, Norway and England. Dr. Hunsberger expected to reach America by early October.

A party of our India missionaries left from Jersey City on September 1; several others are going by the Pacific route. All expected to reach India in time for the Annual Meeting of the Mission, October 15-25. All the missionaries look forward to this time with much pleasure. We are in receipt of a program and are sure the meeting will be most interesting. There will be some difficult problems to solve, no doubt, as there is a shortage of missionaries and it is difficult to plan for all the stations. Dr. Chambers, the General Secretary, expects to leave for his regular furlough some time in December.

The Sialkot Mission News Notes has been received and in it there are requests for prayer. We are giving some of these in the hope that many may join with the India Mission in this prayer program.

FOR PATHANKOT

PRAY that the work in the dispensary may be richly blessed;

That our girls and teachers may not lose the joy and blessing received in special meetings this Spring through indifference and through drifting away from close touch with God;

That our congregation here may be revived and quickened.

CAMPBELLPUR

PRAY for revival amongst our Christians;

PRAY for the bazaar preaching every Thursday evening;

PRAY for the Hasan Abdal Christians, and for the young man who is working amongst them.

ZAFARWAL

PRAISE that two congregations have been formed in this district.

PRAY for a spiritual quickening.

PRAY that God may keep all

(Continued on page 126)

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

MISSION STUDIES

For a goodly number of years, the use of mission study text books in junior societies has been on the increase. Last year the number decreased. We hope that will not occur again. Studies for the juniors this year parallel the senior studies. The foreign study text is *Camp Fires on the Congo,* a study of Negro children in Africa. The home mission text, *We Sing America,* a study by Marion Cuthbert of young Negro Americans. Each of these books furnishes interesting material and when the stories, pictures, maps and other helps are used, should provide juniors with profitable studies. A booklet on Africa edited by Constance M. Hallock, price 15 cents at the Literature Department, will be found helpful by leaders. It describes games, handcrafts, masks and fetishes, musical instruments, songs, folk tales, etc. Since much of the mission work of our church is carried on in Africa, our children should be taught about the children of that continent, their needs and how juniors may help them.

Credit for mission study on Junior Standards this year is to be taken by all societies that have had these books taught. This does not mean that other studies are not to be used and credit received for them, but these studies are to be given the preference this year. We hope also to have a study of each of our mission fields presented in *The Junior Missionary Magazine.*

SPECIAL APPEAL

A letter of special appeal has been sent by the Women's Board to all presidents of Women's societies. The appeal is to the Young Women and Juniors as well, asking if possible, an increase of contributions to the Departments of Work carried on by the W.G.M.S., especially to the Foreign, Home and Negro work. Contributions to these departments of our work last year were decreased. Junior societies can help by increasing their gifts however small and by giving *all* their contributions to the work they are organized to support.

PRETEND

I had such a happy time with my Mission Band lately. Before closing for the summer we took a flying look at each mission country. That day we went to India. I told them about the numberless little villages and the trips we might "pretend" to make. Half a dozen little girls were dressed in our stock of cheesecloth saris (edge dipped in tintex), and they squatted on the floor. Three others, eager volunteers, were chosen for missionaries—two teachers and one doctor. They each supplied themselves with Bible and Hymnary, and we found for the doctor a bottle of peroxide and one of glue. They speedily arrived and duly salaamed.

"We have come to tell you about God and Jesus," the spokesman announced.

I was very stupid. "God?" I answered dully. "I've heard of Him, but not this other. God is angry with us."

"Oh, no, He's not!" the little doctor disclaimed. "He loves you! He loves everybody!"

"Maybe He loves you," I said, "but not us. Oh, I've had so much trouble."

"But He does love you. He is with you all the time." I looked around, bewildered.

"Oh, you can't see Him," she cried. "He is Spirit, but He is with you. You think you're alone, but you're not. He's beside you. He's in you,

too," she added. "And He does love you."

"You must be very happy to believe that," I said.

"We are!" the three chorused.

"I wish I could believe it."

"Here, take this," one of them pressed a Bible into my hand. "You read it, and you'll find out it's true."

"And pray God," added another.

"Pray?" I said. "I don't know how."

"Read that book, and you'll learn how," was the answer.

I opened it at random, and read a verse or two. "You read it," I said to the doctor.

What do you suppose she hunted up to read—this child of ten? Nothing else than John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Won't you sing something?" I asked the group.

"We'll sing, 'Jesus loves me.' " And they did, the verses through.

"Could we announce a school?" one whispered.

"Surely," I said.

So a school was announced to be open as long as they stayed in the village, and we were all invited. The doctor hunted up some sore fingers on which to use her peroxide, then, with many salaams, our little missionaries took their departure.

As we resumed our natural selves, I remarked, "Maybe you can be real missionaries some day!" And more than one eager-eyed lassie said, "Oh, I'd love to!"

It was all unplanned, quite spontaneous. Today we are going to play school in Africa in the same way, and I'm keen to see how they will work it out.—One of our Home Missionaries in *Missionary Monthly*.

FOREIGN DEPARTMENT

(Continued from page 124)

pastors and missionaries faithful in prayer, that they may lay hold on Him in difficult situations, and that they may not be discouraged when the answer seems to be delayed.

ETHIOPIA

Miss Isabel Blair has been in Sidi Bishr, Egypt, for a month's vacation. Miss Elizabeth Klein, the German nurse who served so faithfully in Sayo and who was so very ill there some months ago, spent a few days in Sidi Bishr enroute to her home in Germany.

A letter from Dr. Cremer states that at a station meeting, after some discussion of conditions in Ethiopia, an appeal was made to the Board to return Miss Ruth Nichol to Addis Ababa without delay. Her girls are needing her and are anxious to have the school open once more and the Mission feels that Miss Nichol can safely resume her work in Ethiopia as soon as the way is opened up. She, too, is eager to go back to Addis Ababa in the near future. It is difficult to know what response to make to these appeals and we ask your prayers for guidance.

THE SUDAN

No word has been received directly from the Sudan but a letter written on shipboard tells of the very pleasant voyage experienced by Miss Una Coie, Miss Ray Huffman, R. N. and a number of our Egyptian missionaries. At Naples they saw a hospital ship with Italian soldiers from the Italian-Ethiopian war dock next to them.

The meeting of the Sudan Association was postponed a few days awaiting the arrival of the missionaries returning from furlough. All these missionaries will be glad to be back at their stations and ready for work once more.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

ADULT

Congo Crosses (Foreign), Cloth, $1.00; Paper, 50c.

How to Use Congo Crosses—Booklet containing program suggestions, study outlines, and dramatizations, 15c.

A Preface to Racial Understanding (Home), Cloth, $1.00; Paper, 60c.

A Course for Adults, based on A Preface to Racial Understanding, Paper, 25c.

JUNIOR

Camp Fires In the Congo (Foreign), New Edition, Cloth, 75c; Paper, 50c.

How to Use Camp Fires In the Congo, 10c.

We Sing America (Home), Cloth, $1.00; Paper, 50c.

Junior Teacher's Guide on Negro Americans, Paper, 25c.

Primary Teacher's Guide on Negro Americans, Paper, 25c.

MAPS

A friend of United Presbyterian Missions has prepared blue print maps, 24 x 36, of our four foreign fields—Egypt, Sudan, Ethiopia, and the Punjab, India — and has given them to the Literature Department at so generous a rate that we are able to offer them to you at 50 cents for the set of four. These maps are on a heavy paper, but mounted on signboard cloth which may be found in department stores, they will be more durable.

PRAYER GROUP BROCHURES

With suggested scriptures for study and meditation of Prayer Groups for year beginning September, 1936. To cover cost of mailing, 5c per dozen.

STATISTICAL REPORTS

We have on hand a few extra copies of the new Statistical Report which may be had at 50c per copy.

FOR NOVEMBER PROGRAM

Glimpses of Achievements on the Negro Field—Contains material suitable for different age groups. 5c.

This is distributed by the Presbyterian Board of National Missions and therefore specific illustrations are *Presbyterian,* but the facts they represent are general.

Missionary Review of the World, June issue, devoted to the Negro, 25c

Southland Spirituals, 25c.

NOTE—If you were puzzled last month by the peculiar antics of Mrs. A and Mrs. B, read the sentence this way: Mrs. A, who earned a certificate last year, will receive a seal for following the course this year. Mrs. B, who did not read last year but does read four books this year, will receive the certificate for the same reading.

Also, a typographical error in the July-August Magazine has made us offer *Africa Picture Stories*—Five pictures and a story about each for 15c the set. It should read, 25c the set. In the same issue we offer *Three Typewritten Stories of Africa* for 5c. We should have said, 5c *each.* We are sorry for the confusion this has caused.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

*Miss Emma Dean Anderson, 1881—Chakwal, North India
**Mrs. W. T. Anderson—Sialkot City
Miss Ruth Ardrey, 1924—Sialkot City
Miss Helen Artman, 1920—Sargodha South
Miss Kathryn Beattie, 1920—Lyallpur
Miss Roma B. Beatty, 1909—Badomali
Miss Hazel Bennett, 1908—Gujranwala
Miss Lois Boyd, 1918—Sialkot City
Miss N. Addaline Brandon, 1931—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, 1926—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Laurella G. Dickson, 1897—Pasrur
Miss Betsy Fleming, 1913—Sargodha
Miss Ella M. Gordon, 1893—Campbellpur
Miss Vida J. Graham, 1922—Pathankot
Miss Nancy Hadley, 1904—Zafarwal
Miss Evva P. Hartig, R.N., 1924—Jhelum
Miss Kate A. Hill, 1896—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Pasrur
Miss Sarah Jane Lamont, 1928—Lyallpur
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931—Zafarwal
Miss Lillian A. McConnell, 1902—Abbottabad
Miss Maude M. Miller, 1925—Sheikhupura
Miss Henrietta Moore, 1898—Pathankot
Miss Margaret L. Murdoch, 1924—Campbellpur
Miss Willa M. Ramsey, 1921—Pathankot
Miss Grace N. Ranson, 1936—Rawalpindi
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Helen C. Sharp, M.D., 1932—Sialkot City
Miss Rose Shereda, 1928—Sargodha
Miss Kate E. Spencer, 1918—Sargodha
Miss Vivian L. Trimble, 1921—Gurdaspur
Miss Ruth A. Warnock, 1913; 1936—Campbellpur
Miss Helen V. Weede, 1928—Sheikhupura
Miss Georgia Wengert, 1920—South Sargodha
Miss Dora A. Whitely, 1911—Pasrur

* Retired; (**) Volunteer Worker.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884—211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Minnie E. Beatty, 1912—904 Publication Bldg., Pittsburgh, Pa.
Miss Rebecca Jean Black, 1921—Petrolia, Pa.
Miss Margaret Fehlman, 1918—Crown Point, Indiana
Miss Eva M. Hewitt, 1930—Hillsboro, N. Dakota
Miss Zarra S. Hoon, 1921—Milton, Ore.
Miss Janette Howland, 1921—Walton, N. Y.
Miss Reba C. Hunsberger, M.D., 1921—904 Publication Bldg., Pittsburgh, Pa.
Miss Olive Laing, 1912—46 N. Duane Ave., Crafton, Pittsburgh, Pa.
Miss Marian T. Peterson, 1930—1221 Lafond St., St. Paul, Minn.

RETIRED

Miss Mary A. Lawrence, 1893—%Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891—134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Jackson Co., Mo.
Miss Jean Morrison, 1895—Oskaloosa, Ia.
Dr. Maria White, 1886—Memorial Home, Penney Farms, Fla.

EGYPT

Miss Ella M. Barnes, 1911—Cairo
Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, N.R., 1934—Assiut
Miss Leota Cabeen, 1909—Alexandria
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Mrs. Ada A. Dunlap, 1926—Assiut
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Minnehaha Finney, 1894—Mansura
Miss Alta G. French, 1925—Beni Suef
Miss Elsie French, 1909—Tanta
Miss Martha C. Glass, 1921—Luxor
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Minia
Miss Rena L. Hogg, 1899—Assiut
Miss Lois D. Kingan, 1926—Benha
Miss Bernice L. Knowles, 1932—Assiut
Miss Ruth Nichol, 1933—Cairo
Miss E. Roxy Martin, 1901—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Ruth McCleery, 1931—Tanta
Miss Jeannette McCrory, 1916—Minia
Miss Evelyn McFarland, 1919—Cairo
Miss Carol E. McMillan, 1906—Tanta
Miss Sara B. Meloy, 1923—Cairo
Miss Helen J. Noordewier, 1921—Luxor
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Luxor
Miss Stella Robertson, 1922—Cairo
Mrs. Rachel Tracy Seiver, 1925—Fayoum
Miss Edna B. Sherriff, 1920—Cairo
Miss Isabel Simpson, 1931—Cairo
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Cairo
Miss Marie F. Tait, 1925—Zagazig
Miss Mary L. Thompson, 1917—Assiut
Miss Ethel L. Weed, 1919—Alexandria
Miss Elizabeth S. White, 1924—Alexandria
Miss Ida B. Whiteside, 1918—Luxor
Miss Ruth M. Williamson, 1924—Tanta
Miss Elizabeth Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Zagazig
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Mary F. Dawson, 1922—Pullman, Wash.
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Helen J. Martin, 1915—513 East End Ave., Wilkinsburg, Pa.
Miss Lillian McClelland, 1928—168 Chatham Road, Asheville, N. C.
Miss Frances Patton, 1922—Sparta, Ill.
Miss Helen M. Walker, 1930—517 Linden St., Ann Arbor, Mich.
Miss Laura B. Walker, 1904—1109 McClure St., Munhall, Pa.

THE SUDAN

Miss Una Coie, 1918—Khartum, North
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1936—Khartum North
Miss Mary Jane McKnight, 1922—Khartum North
Miss E. Verna Pillow, 1930—Omdurman
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Coie, 1919—c/o E. B. Kinne, Blockton, Ia.
Miss Elsie E. Grove, 1912—Caroline Blvd., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911—Lenox, Ia.

A LITTLE TIME APART

Because I Am A Woman

Because I am a woman, Lord, I think
Of living water—Thine—for all to drink;
An alabaster box with perfume loss
That filled a house; some women at the cross;
Of little children blessed; of her who kneeled
To touch Thy garment's hem and so be healed.

Because I am a woman, Lord, I think
Of many things: of women, each a link
In Thy great plan for man; of women sad
With spices in their hands; of women glad
And joyful praying at a river side;
I think of Thee who, for the whole world, died.

Because I am a woman, Lord, I think
Of many precious things. So, lest I sink
Into a well-contented state of mind
And heart, as, thinking of these things, I find
I have so much, and lest my heart grow cold,
I bow in praise for blessings manifold.

Because I am a woman, Lord, to Thee
I would give thanks. Thou hast done much for me.

Mrs. Charles Wright Fulton,
Secretary of Prayer Groups.

GLIMPSES OF OUR NEGRO WORK

The Parsonage, Chase City, Va.

Going to Church—Knoxville College Students

Graduating Class, Camden, Alabama